



The Presbyterian Church of Korea



Nestorian Cross (657AD)

OUR PRAYER

Father of all people, who hast made of one blood all peoples to dwell on the face of the earth, who hast laid down the boundaries of their habitation, and whose hand rules their history.

We offer thee our thanks for the growth of thy Church in this small place, that through long years of suffering and trial, thy people have endured, have grown strong and flourished.

We pray for thy blessing that those who now bear the great weight of ruling may have hearts open to the counsel of thy will, and be possessed of a strong sense of justice and equality for all the people.

We ask thy guidance for the unclear days that lie before us, that we may find the right path to the unification we all long so deeply for, and that we not shrink from the hard and delicate responsibility of forging a new society able to bear the scrutiny of thy judgment.

We plead for a double share of thy Spirit, that we may be bold and relentless in declaring the gospel to those many in our land whose lips do no yet confess Jesus Christ as Lord.

We pray for sensitivity as we seek to minister in those areas where the awful pressures of inflation, hard working conditions, poverty and discrimination have caused such anxiety as to render men and women incapable or unable to comprehend the wondrous love of God and mercy offered by Jesus Christ. May our life as thy people be in harmony with the word we bear, so that in all things thy name is glorified.

Come quickly, Lord Jesus! Amen and amen.

Greeting

As we approach the centenary of Protestant missionary work in Korea, we are thankful for God's grace which has enabled a church in Korea to spring forth from the blood of its early martyrs. Within a rapidly changing national and international situation we have discovered a warm unity in God's service and are grateful for the fellowship of the world church, the work of missionary co-workers and the faithful witness of our members.

As our church stands on the threshold of a second century, we pledge ourselves to be faithful to our mission--proclaiming truth and freedom in the spirit of our Servant Lord. We seek the unceasing prayers, concern and mutual cooperation of our fellow Christians throughout the world so that we may faithfully fulfil the tasks committed to us as one part of the Body of Christ.

Choi Soon Park Moderator



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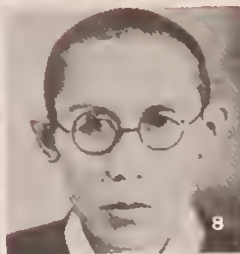
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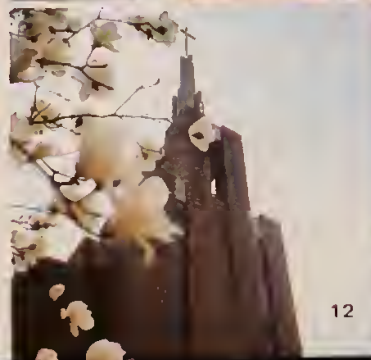
The Growth of the Church in Korea

Dr. H. N. Allen² came to Korea in 1884 to begin medical work and was followed by the Rev. H.G. Underwood³ who commenced missionary work in 1885. Dr. Samuel A. Moffett⁴ opened the first theological seminary in 1901 and by 1912, the first General Assembly⁵ was held in Pyengyang. The work of these early missionaries, along with the blood of martyrs such as pastors Gi Chul Chu,⁷ Hwa Sik Kim⁸ and Yang Won Sohn⁹ has led to the growth of the church in Korea during the last century.⁶



An Evangelizing Church

Church planting began with Mr. Sang Ryun Suh who became a Christian in Manchuria and returned to Korea to establish a church at Solnae¹⁰ in Hwanghae Province in 1885. Dr. Underwood founded the Saemunan Church in 1887.¹¹ The Yon Dong Church¹² was begun in 1895 and the Noryangjin Church¹³ in 1906. The Taegu First Church¹⁴ opened in 1893, the Kwangju First Church¹⁵ in 1905 and the Pusanjin Church in 1904. After liberation the Tongshin Church was established in 1956,¹⁶ the Liberation Church in 1946, the Inchon First Church¹⁷ in 1946 and one of the largest Presbyterian churches in the world, the Young Nak Church,¹⁸ in 1945. The Presbyterian Church of Korea in 1979 had a membership of 984,192 meeting in 3,886 congregations. By the centenary year 1984, it is hoped to have 1½ million members and 5,000 churches. A church growth movement is gathering momentum and aims to start 300 new churches each year.





Theological Education for Mission

Theological education began in Pyongyang at the seminary established by Dr. Samuel A. Moffett in 1901. Seven students¹⁹ graduated in 1907. Presently, the major seminary of the Presbyterian Church of Korea is in Seoul²⁰ and trains pastors²¹ following a curriculum set up by the General Assembly. Other seminaries for the training of evangelists in urban and rural



communities are at Taegu,²² Pusan²³ and Kwangju.²⁴ The Asia Center for Theological Studies and Mission (ACTS)²⁵ was begun to train church leaders from third world countries. These institutions train not only pastors for the church in Korea but also for mission overseas. There are now 2,214 pastors and 2,162 evangelists serving the church.



Higher Education for Leadership Development

To give education in an age of change, Soongsil school²⁶ was opened in 1897 and a college department added in 1905. Until 1938 when the college was forced to close because of refusal to worship at Shinto Shrines, it was an excellent institution for the higher education of rural leaders. Yonsei University, one of Korea's leading private educational institutions, began with the opening of the Yonhi school in²⁷ 1915. Soongjun University²⁸ was reorganized in Seoul in 1954 and trains leaders for the Korean church. In 1954 also, Kyemyung University²⁹ was opened in Taegu to serve the Youngnam area and the Seoul Women's College in³⁰ 1961 centering on women's education. All of these institutions are providing a high quality of education for leaders in Korea's modernization process.



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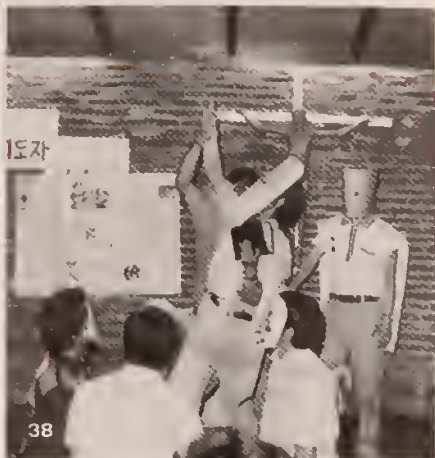


Medical Mission for the Care of the Suffering

In September 1884, the first missionary to Korea Dr. H.N. Allen was appointed a palace physician and founded a hospital with royal patronage, the "House of Widespread Relief"³¹ in 1885. Dr. O.R. Avison developed this into the Severance Hospital³² in 1904 providing modern medical services. In 1899 the Tongsan hospital was begun in Taegu for the treatment of endemic diseases in the Youngnam³⁶ area. The Jesus Hospital in Jeonju³³ was begun for the treatment of women in 1897. In 1906 the Kwangju Christian Hospital³⁴ began and the Il Sin Women's Hospital³⁵ in 1952. Through the Christian medical institutions, of which there are now ten, the church is making a major contribution to the people's health care.







The Church's Service to the World

Education — Training 37 38 39

Programs, Consultations, Seminars

Publication of Materials for Sunday School and Church Officebearers

Training of Volunteers and Workers in Rural and Industrial Areas

Training in Organization and Development

Training workers for Social Development

Continuing Education for Ministers



Mission — Activity 40 41 42 43 44

Church Growth Movement - - Aim: 5,000 churches, 1½ million members

Rural Mission - - Sister Relationships, Credit Unions

Campus Mission - - Organization, Training, Mission

U.I.M. - - Amongst the Workers and the poor

Special Mission, - - The Blind, Youth, Hospitals, Police

Armed Services - - Chaplains

Community Development - - Organization and activity.



The Church Witnesses to the Ends of the Earth

For almost a century the Korean Church has followed her Servant Lord who came "to preach the Gospel to the poor, to proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden" (Lk.4:18) and who left us the command to "go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit". We pledge ourselves anew to follow our risen Lord.

The first missionaries of the Korean church were 13 people sent to China in 1912. Today there are 28 missionaries serving in 16 countries: 45 46 47 48

* Japan	6	* Singapore	1
* Taiwan	2	* Guam	1
* Hong Kong	3	* Saudi Arabia	1
* The Philippines	1	* West Germany	1
* Indonesia	3	* Austria	1
* India	1	* Sweden	1
* Bangladesh	2	* Africa	1
* Pakistan	2	* Brazil	1



The Presbyterian Church of Korea Strengthens its Mission for the 80s.

For the past century, by centering our efforts on individual salvation, our church has experienced a notable growth and development. But today the church is being urged to give more emphasis to other human needs. As we move into the 80s we reconfirm our commitment to God's mission and are encouraged by Paul's words to the Galatian Christians: "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery". (Gal.5:1) In obedience to this admonition we are adopting the following strategy.

1. As the centenary of Protestant missionary work in Korea approaches, we are developing our resources for the continued growth of the Church, strengthening the church structures, building a centenary memorial building and gathering historical material so that we may reconfirm our own identity.
2. Efforts for the renewal and reform of the church are continuing. Reorganizing of the General Assembly structures, strengthening theological education, reactivating lay training will allow the church more ably to fulfil its calling.
3. Attention is being concentrated on the missionary function of the church and this governs its reorganization. A new policy and strategy for mission is being sought which is directed to the marginalized in urban-industrial society, the backward rural areas, the campuses, the armed services and the youth of our land.
4. We are working towards completing the church's conversion to the needs of the world by giving more attention to the insights of the social sciences and extending the context of mission to social development including human rights, contributing to the making of social policy and realizing social justice.
5. As part of the world church we must work together for the unity of all Christians. By participating in united Christian work in Korea and strengthening mission outreach to other lands we can make a significant contribution to world peace and justice.

By working for the establishment of God's Kingdom of peace and justice we can properly celebrate the centenary of Protestant missionary work in Korea and give glory to our Lord Jesus Christ.



Artist: Yong Giel, Kim

Relationships for Ecumenical Action

World Council of Churches
Korean National Council of Churches
Christian Broadcasting Service
Korean Bible Society
Christian Literature Society
Korean Council for Christian Education
The Family Life Committee
Korea Audio-Visual Committee
Presbyterian Association
Overseas Churches:

The United Preabyterian Church in
the United States of America

The Presbyterian Church in the
United States

The Uniting Church in Australia

The United Church of Christ in
Japan

The Church of Scotland

The Presbyterian Church in Canada

The Presbyterian Church in Taiwan

The Presbyterian Church of New
Zealand

Association of Churches and

Mission in South Western Germany

The Korean Christian Church in
Japan

The Korean Presbyterian Church
in U.S.A.

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Office

The General Assembly of the Presbyterian Church of Korea
Tel. 763-8315, 7915

Room 807 Christian Bld.

136-46 Yonchidong Jong ro Ku

Seoul 100 Korea

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양 화 진

한국기독교선교기념관
서울외국인묘지공원

YANGHWAJIN

Korean Mission Memorial
Seoul Foreigners' Cemetery



한국기독교100주년기념사업위원회
COUNCIL FOR THE 100TH ANNIVERSARY OF THE KOREAN CHURCH

양화진의 유래

옛 한양 방비의 진(鎭)터

양화진(楊花津)은 예로부터 2세기 초엽까지 한강 남쪽 경기도 연안의 매우 중요한 나루터로서 해상 운송에 큰 몫을 했으며 이조 영조 30년(1754)년에는 송파진·동작진·노량진·한강진과 더불어 서울을 지키는 5진(鎭)의 하나가 되어 군사적으로도 극히 중요한 자리였다.

1866년 병인년의 천주교박해 때 9명의 프랑스 신부를 비롯, 8천여명의 천주교도가 이곳 양화진 잠두봉(鷲頭峰)에서 처형당하자 프랑스 인도지나 함대가 한강으로 침입하여 병인양요를 일으켰다. 이해 8월 프랑스 해군의 로즈제독은 2척의 군함을 몰고 한강을 거슬러 올라 양화진까지 정찰을 하고 간뒤 다음 달에 다시 군함 7척을 이끌고 강화도에 상륙하여 정족산성싸움에서 패하자 강화성에 불을 지르고 한문서적 등을 탈취하여 철수했었다.

천주교도의 대량 학살로 원래 잠두봉 또는 덜머리(加乙頭) 용두봉(龍頭峰) 등으로 불리던 언덕이름이 오늘날에는 절두산(切頭山)으로 바뀌었다.

기념비문 정 연 희

양화진

영혼의 고향 하늘나라로 가는 길목
백년전에 이 땅을 예수께서 지적하신
땅끝으로 믿고
아비의 집을 떠난 젊은 이들이
그 생애를 기꺼이 바치고
주안에서 삼든 곳.

가난과 질병과 무지와 억압속에서
신음하던 이땅의 사람들을
그리스도 예수께로 인도하고
우리들의 가난 우리들의 질병을
함께 지고 가다가
한알의 밀알로 땅에 떨어져 죽은 이들이
그 육신을 묻은 언덕

강물은 세월의 매듭을 풀어
끝없이 흐르는데
이땅의 역사와 개화의 진통은
못 형제의 목숨을 이 언덕에 심었으니
그 사랑의 터밭에서 열매 맺은 믿음은
이땅을 하나님의 나라로 만든
사랑의 승리여라.

선한 싸움 다 싸우고
이땅에 주어야 할 것 아낌없이 주어
썩지 아니할 것과 영광스러운 것과
강하고 신령한 몸으로 다시 살기 위하여
그 몸을 이곳에 심었으니
이곳은 하나님이 만드신
변화산의 정수리

그들은 하나님께 돌려드릴 흙 한줌으로
누어있으나,

남아있는 우리, 영혼의 귀를 열면
하늘나라 사랑의 속삭임이 들리네
비밀한 약속의 말씀이 들리네.

백년전에 말씀으로 맺어진 우리
먼저 가신 그분들의 은혜 우러르고
그 사랑을 기려
일천만성도 삼만교회 우리의 뜻을
하나로 모아
이곳에 집을 세우니
이땅의 그리스도인들이 하나된
감사기도.

이제, 사랑의 반석위에
주께서 머리되신 교회를 여기 세우셨으니
고난 많은 이땅과 슬픔 많은 이 민족으로
주님의 뜻을 속히 이루게 하소서

복음의 빛, 사랑의 빛을 크게 진 우리
이제 약속된 말씀위에서 성숙한 믿음을 안고
십자가 군병으로 일어서리라
믿음의 승리를 향한 출발의 나팔소리
크게 울리시리라.
땅끝까지 달려가 그곳에 계신 주님을 뵈오리니
주님 홀로
세세 무궁토록 영광을 받으소서.

묘지공원의 연혁

헤론의사의 장지로 시작

1880년대초 구미열강제국과 외교관계를 맺으면서 굳게 닫혔던 쇄국의 문이 열리자 1884년 미국의 의료선교사 알렌(H. N. Allen, 1858~1932)이 처음 입국한 것을 시작으로 다음 해엔 언더우드와 아펜젤러가 뒤따르는 등 미국의 선교사들이 잇달아 내한, 의료와 교육사업을 통해 선교활동을 전개했다.

1890년 7월 26일 미국 북장로교회의 의료선교사로서 고종의 시의(侍醫)이기도 했던 헤론(John W. Heron, 1850~1890)이 급환으로 세상을 떠나자 법에 따라 성내에 시신을 매장하는 것이 엄격히 금지되어 있었고 민간에서도 묘터를 팔려는 사람이 없어 묘지마련에 큰 시련을 겪게 되었다.

이때만 해도 조선땅에서 사망하는 외국인은 1883년 제물포항 해안 언덕에 국내에서는 최초로 마련된 외국인묘지에 매장하는 것이 관례가 되어 있었다. 그러나 한 여름 임천에 거기까지 시신을 운구할 길이 없었으며 법을 어기고 도성안에 매장한다는 것은 상상도 하기 힘든 노릇이었다.

유족과 선교사들은 조선조정에 한성 가까이 묘지로 쓸만한 땅을 내어 줄 것을 간청했으나 조정에서 묘지로 지정해준 곳은 한강 건너편 야산기슭 모래밭이어서 묘지로 쓸 수 없는 땅이었다.

하는 수 없이 시신을 밀봉하여 헤론이 살던 집 뒤뜰에 매장할 작정을 했으나 선교사들을 도와주던 서생들이 이를 한사코 반대하였다. 이러던 중 미국공사관과 조선조정의 신임을 받고 있던 알렌이 어려운 교섭 끝에 경관이 아름다운 양화진 언덕을 사용토록 허가받아 이곳에 헤론을 처음 묻음으로써 오늘의 외국인묘지공원의 터를 잡게 되었다.

이 묘역의 이름은 일제 때 경성구미인 묘지로 불리우다가 해방후 서울 외국인 묘지로 바뀌었고 86년 선교기념관의 건립과 함께 서울 외국인 묘지공원으로 개칭되었다.



▲ 1894년에 34세의 나이로 숨진 캐나다 선교사 W. J. 홀의 무덤.
이때의 양화진주변에는 인가 한 채도 보이지 않는다.

영원한 안식속에

이땅을 땅끝으로 보고...

1986년 9월 현재 이 묘지에는 해론을 비롯하여 개화기 우리나라에 와서 선교·교육·의료 등 다방면에 걸쳐 활약한 많은 외국인들과 고국에서 태어났더라면 그렇게 일찍 세상을 떠나지 않았을 어린 자녀들 그 가족들이 애절한 노스탤지어를 달래며 잠들어 있다.

하나님의 사랑을 나란히 손잡고 떠던 선교사부부도 있고 고국에 돌아가 여생을 보내다가 세상을 떠날 때 육신을 한국땅에 묻어달라고 유언한 이도 있다. 생전에 종사한 분야를 보면 선교사가 가장 많으나 다른 직업에 종사한 이들도 거의가 '은둔의 나라' '고요한 아침의 나라'로 불리우던 이국땅에서 하나님의 소명을 받들었던 선각자들이었다.

이곳에 묻힌 500여명중 대표적인 분들을 소개하면 다음과 같다.



■ H. H. 언더우드(1890~1951) : 연희전문학교, 새문안교회를 세운 H.G. 언더우드(한국명 元杜尤 1859~1916)의 독자로 연희전문 교수·총장 역임. 한국명 元漢慶. 의료선교사이던 어머니 홀튼 언더우드(1851~1921)와 연전교수이던 부인 왜그너 언더우드(1884~1944), 연세대교수이던 자부 조안 언더우드(1915~1976)도 함께 묻혀있다.



■ A. R. 아펜젤러(1885~1950) : 최초의 미국감리교선교사로서 배재학당과 한국감리교회를 세운 H.G. 아펜젤러의 딸. 이화학당당장. 이화여전교장. 배재고보교장이던 남동생 H. D. 아펜젤러도 이곳에 함께 묻혀있다.



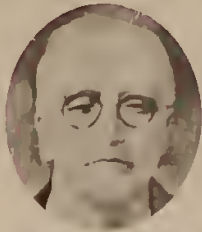
■ E. T. 베델(裴說1872~1909) : 영국출신의 언론인. 노일전쟁때 런던 데일리뉴스 특파원으로 내한, 대한매일신보를 창간하고 을사조약의 무효를 주장하는 등 일본의 침략을 맹렬히 규탄했다.



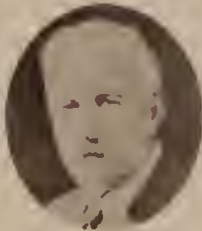
■ M. F. B. 스크랜튼(1832~1909) : 미국 기독교 감리교회 여성교사. 의료선교사인 아들 W. B. 스크랜튼과 함께 1885년에 내한, 우리나라 최초의 여성 교육기관인 이화학당을 세웠다.



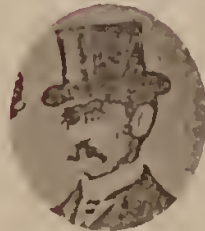
■ W. J. 홀(1860~1894) : 캐나다 출신 의료선교사. 1891년에 내한, 3년뒤에 병사. 한국에서 출생한 그의 아들 셔우드 홀은 아버지의 유업을 이어 받아 의료선교사로서 폐결핵퇴치에 힘써 1933년 우리나라에서는 최초로 크리스마스 실을 제작, 판매했다.



■ D. A. 벙커(1853~1932) : 미국 감리교 선교사. 힐버트와 함께 옥영공원(왕실소학교)의 교사로 초청되어와 배재학당에서 수년간 교편을 잡음. 부인 A. E. 벙커도 함께 묻혀 있다.



■ H. B. 헐버트(1863~1949) : 미국 북감리교신교사, 고종의 명사로 1907년 헤이그에서 열린 제 2차 만국평화회의에 아문익사 등과 함께 참석, 우리나라의 주권회복에 적극 노력했다.



■ H. H. 게일(1860~1908) : 서울 외국인 묘지공원 최초의 피장사 헤론의 부인으로 남편과 사별한 다음 캐나다출신 선교사 J. S. 게일과 재혼.



■ W. H. 쇼(1922~1950) : 미국 감리교 선교사로 1921년에 대한, 평양 서울 대전 등지에서 활약한 W. E. 쇼의 아들. 6·25에 참전하여 전사. 부모와 같이 묻혀 있다.

■ D. B. 애비슨(1893~1952) : 미국 북장로교의료선교사, 미국 북장로교선교회 최초의 의료선교사로 세브란스 병원설립에 참여한 O. R. 애비슨의 아들 1930년대 세브란스의원에서 봉직.

■ 소다가이찌(1807~1962) : 일본인 사회사업가. 1905년에 대한, 배재학당에서 교편을 잡았고 30여년 보육원을 경영하며 고아들을 돌봤다.

■ A. B. 터너(1862~1910) : 영국 성공회주교, 1897년에 대한, 한국 YMCA 창설에 참여하고 근대 스포츠를 소개했다.

■ A. E. 채드웰(1892~1962) : 영국 런던 태생으로 성공회 신부가 되어 1926년에 대한, 1956년 주교가 됨.

■ 프란츠 엑케르트(1852~1916) : 독일출신의 음악가. 1901년에 군악대장으로 초청되어 대한, 서구음악을 처음 한국에 소개.

■ H. B. 졸리(1857~1898) : 영국외무성관리로 제물포영국영사관 직원으로 근무. 원주형으로 된 그의 묘비는 양화진에서 가장 독특한 형태를 나타내고 있다.

■ C. W. 르장드르(1830~1899) : 프랑스 태생으로 미국에 귀화한 외교관. 이조 조성의 초청을 받고 대한, 내무협관을 지냄.

■ B. B. 윈스(1914~1986) : 미국 남감리교 선교사로 송도(개성)와 원산등지에서 30여년간 봉직한 클라렌스 윈스의 4남. 교육자, 서울외국인학교장 역임.



▲ 기념관 2층과 3층 예배실 창문은 모두 5색의 아름다운 스테인드 글라스로 장식돼있다.

◀ 2층과 3층의 외국인 연합교회 예배처소.

선교기념관 개요

■ 취지 : 한국에 복음을 전해준 초대 선교사와 조국근대화에 헌신한 구미 각국의 저명인사 500여명이 문혀있는 양화진 외국인 공원묘역에 한국교회와 성도들의 성금으로 선교기념관을 건립하여 그들의 선교정신과 숭고한 희생 봉사의 업적을 기념하고 감사하는 마음을 후세에 전승키 위함.

■ 경위 : 1981. 5. 25. 경성구미인 묘지회가 정부로부터 묘지사용권을 취득.

1985. 1. 14. 재단법인 한국기독교 100주년기념사업협의회 제 5차 총회에서 양화진 외국인 묘역에 한국기독교선교회관을 건축키로 결의.

1985. 3. 경성구미인묘지회는 이 지역을 외국인묘지공원으로 영구히 보전하고 묘지공원내에 한국기독교 선교기념관을 건립하며 묘역의 사업계획에 외국인교회 묘지위원회에서 위원을 파송키로 하고 동 묘지공원을 재단법인 한국기독교 100주년 기념사업 협의회에 증여.

1985. 6. 28. 선교기념관 기공예배 거행.

1986. 8. 20. 건조물 및 토목공사완료.

1986. 9. 10. 조경공사완료.

■ 건축규모

대지 : 약 4,200평 (조형면적 1,500평) 건평 : 약 350평 (지하 1층 · 지상 3층)

건축공사비 : 5억 2천 5백만원 (토목공사포함) 조경비 : 3천만원

■ 시설 : ① 선교기념실, 자료실 (1층) ② 대강당, 외국인연합교회예배처소 (2층 · 3층) ③ 중·소회의실, 교육실 (1층) ④ 목회자실, 부속실 (1층) ⑤ 친교실, 식당 (지하층) ⑥ 기관실, 다목적실 (지하층) ⑦ 야외행사공간, 주차장 (정 · 후문 앞) ⑧ 관리인숙소, 휴게실 (묘역입구)

■ 기념비문 : 정연희 집사

■ 설계감리 : 동양건축주식회사

■ 시

공 : 삼풍건설주식회사

■ 조경 : 효록원

■ 건축위한 재정위원회 : 위원장 : 최창근, 부위원장 : 김경래 유상렬, 위원 : 김인득 김용수 김덕운 강병훈 강성모
고평식 박치순 박순양 박용학 서정한 신영균 이형진 이병익 유상근 양광석 장치혁 정해수
주경효 최태섭 최기만 최 훈

■ 건축위원회 : 위원장 : 최순영, 부위원장 : 이창로 오 건, 위 원 : 김일환 김정철 박창원 배태준 이 준 정의숙
지원성, 상임이사 : 강병훈, 사무국장 : 전재성, 담당실무국장 : 김경래

뜻은 살아 숨쉬고

감동적인 비문들

이곳에 묻힌 이들의 묘비는 주인공들의 약력과 유언이나 생전의 신념들을 담고 있어 보는 이들에게 저들의 생생한 숨결을 느끼게 해준다.

“나는 웨스트민스터 사원에 묻히기보다 한국에 묻히기를 원하노라”

—H. B. 힐버트

“섬김을 받으러 온 것이 아니라 섬기러 왔읍니다”

—A. R. 아펜젤러

“주님! 길고 긴 여행을 끝내고 이제 나는 안식을 얻었습니다”

—G. A. 테일러

“친구를 위하여 자기 목숨을 버리면 이에서 더 큰 사랑이 없느니라”

—A. K. 젠슨

“항상 기뻐하라 쉬지 말고 기도하라 범사에 감사하라”

—J. D. 언더우드—

“나에게 천의 생명이 주어진다고 해도 그 모두를 한국에 바치리라”

—R. 캔드릭

묘지 개요

- 명칭 : 서울외국인묘지공원 • 위치 : 서울특별시 마포구 합정동 145의8
- 개설허가 : 1893년 10월 24일 • 묘역면적 : 13,224m²
- 무덤의 수 : 500여기 • 최초의 피장자 : J. W. 헤론

• 신분별로 본 묻힌 이

구 분	어 른	어린이	계
선 교 사	75	36	111
선교사나 군인이 아닌 사람	46	10	56
미군부대와관련된사람	26	38	64
소속불명	44	31	75
한국인	15	11	26
계	206	126	332

• 확인된 국적별 묻힌 이

국 명	인 원 수	국 명	인 명 수
미 국	235	캐 나 다	7
백러시아	54	스 페 인	4
영 국	30	벨 기 에	4
프 랑 스	25	덴 마 크	3
한 국	20	일 본	1
호 주	12	계	395

※ 이 통계에는 표지없는 무덤 23기와 성공회고아원 출신 한국어린이는 포함되지 않았음.



요지공원위치도



Korea Branch of the Royal Asiatic Society

Box 255 Central P. O.
Seoul, Korea



Tel. 763-9483

NEWSLETTER OF THE KOREA BRANCH OF
THE ROYAL ASIATIC SOCIETY

June 20, 1983

Well, Spring is here at last and the Azailias and Forsythia aren't the only things in bloom here in the capital. The Seoul skyline is going through some pretty rapid changes these days. A number of new high-rise buildings seems to be sprouting up all over town. Construction is also progressing quickly on the D.L.I. building in Yoido. The infrastructure is about 3/4 complete on this planned 63 story sky scraper and can be seen from almost anywhere in the city (providing there's not another high-rise in the way). Upon completion this building will become the tallest in Asia, edging out the current title holder now in Japan by one story. (what a coincidence!)

Also new around town this year are thousands of new trees and shrubs planted by the city government in their effort to make Seoul a greener place in which to live, visit, and hold international sporting events, no doubt.

One of the nicest surprises to arrive along with this season of new beginnings was the absence of school uniforms. Last Fall students were allowed to grow their hair and now this semester to wear clothes of their own choice. This undoubtedly put a lot of mothers through what probably were some interesting new experiences in mother child relationships. Anyway, all this has resulted in students ending up looking like regular, normal people, thus adding to the variety of interesting color combinations on the streets and helping to make this gray city a little bit brighter.

Let's look back now at some of what's been happening here in the land of the morning calm during the last few months...

In March it was announced that...

The Ministry of Agriculture and Fisheries will establish 1005 new Saemaul farm mechanization complexes this year in rural communities nationwide. Ministry Officials said that the move is part of its long-term program aimed at coping with the labor shortage in rural areas. Agricultural machines supplied to these farm complexes will be used jointly by farmers in nearby villages.

Construction on the National Sports Complex for the 1988 Seoul Olympics will begin in June in southeastern Seoul near the already existing Seoul Sports Complex. According to the basic development plan, the sports facilities should be completed by June, 1986 and the athletes and press villages will be finished by the end of 1987. Plans also include a 4000 seat restaurant, a shopping and recreation center, a hospital and a training field.

Also in March...

In observance of the second anniversary of the inauguration of President Chun, Doo-hwan, a political ban on 250 people, including some former politicians, was lifted. However, 305 people still remain on the political blacklist issued back in November 1980. Officials said the government might consider removing the ban for the remaining 305 gradually. Opposition political parties have called for the immediate abolishment of the ban.

Stating "that a strong basis for a self reliant supply of energy and effective utilization of locally available resources should be the priority task of the nation" President Chun dedicated Korea's third nuclear power plant. According to Chun, Korea's full speed ahead-damn the torpedoes approach to nuclear power development will provide the "stepping stone for the advent of a nuclear age and a prop for achieving another economic takeoff".

More on nukes...According to syndicated columnist Jack Anderson in an article which appeared in The Korea Times, 21 atomic demolition munition (ADMs) nuclear land mines are buried within a mile of the DMZ between north and south Korea and would be detonated by remote control if the north headed across the DMZ toward Seoul, 40km away.

On a somewhat lighter note...The second season of the Korean Professional Baseball League got underway in March and at this point in the first half season, preseason favorites MBC Blue Dragons and Sam Sung Lions are struggling in fifth and sixth places respectively while last years last place finishers, Sammi Superstars and deadlocked in a battle for first with the Hai Tai Tigers. New players recruited from the Japanese Leagues over the winter seem to be making all the difference for several teams. Attendance is also reported up 16% over last year. Buy me some Soju and crackerjacks....

In April more than a million people packed Yoido Plaza for a rally to officially greet north Korean air force defector Lee, Ung-pyong. At the time of his defection Captain Lee said he had learned that in the south air force pilots enjoyed an affluent life with cars, television sets, and refrigerators from his fellow pilots who had returned to north Korea after serving in Libya, Sudan, and Egypt. So it seemed only fitting that Capt. Lee arrive at the rally site in his Mark IV, a gift from the Hyundai Motor Co. so that he would have some way of taking home the color T.V., air-conditioner, refrigerator, and gas range that were presented to him at the rally. And to complete the picture Lee was commissioned as a Captain in the Republic of Korea Air Force, proving once again that for those who make the move, the grass is certainly greener on the other side of the DMZ.

Another defector from the north was also in the news when he crossed the DMZ on the morning of May, 5 (Childrens' Day) and surrendered to ROK forces at approximately 9:00 am. This time it was a captain in the army who cited unbearable hardships as his motivation for defecting. Publicity wise, Captain Shin's timing could have been better, for his defection was overshadowed that very same day by perhaps the biggest

news story of the spring; the emergency landing of a Peoples Republic of China airliner with 96 passengers and 9 crew members aboard at an air field in Choon Chun, Kangwon-do.

The domestic Chinese flight had left Shenyang and was enroute to Shanghai when hijackers shot open the cockpit door, took control of the aircraft and demanded to be flown to Taiwan. Not having enough fuel the pilot made an attempt to land in Pyoungyang. However, the hijackers not caring for the possible implications of this maneuver ordered him instead to fly to south Korea. Several hours after the plane had safely landed, regular TV broadcasting was interrupted to carry live coverage of the events and for the next few days news of the hijacked plane and passengers dominated the media to the point where breakfast menus and who was taking showers in the hotel and who wasn't was being reported. TV cameras followed the passengers every minute of the day as they were whisked about town on government sponsored sight-seeing tours while negotiations for the release of the plane were taking place. Judging from appearances, the flume ride at Yong-in Family Land was the biggest hit among the "commrades" while the sight of the, at times, bewildered passengers clad in Mao caps and jackets being herded through such bastions of capitalism as the Lotte shopping center complex provided entertainment for the local population.

A high ranking Chinese delegation was sent to Seoul to negotiate the return of the plane and passengers. South Korea insisted on trying the hijackers in Korean courts, which is their prerogative under the Hauge agreement of which both Seoul and Peking are signatories. After four days of deliberations, agreement was reached and an accord signed, both nations referring to each other as the Republic of Korea and Peoples Republic of China. This first official contact between these two nations since the Korean War was hailed by many as an important first step toward the establishment of improved relations.

Also in April....

The Olympic Lottery, issued by the Seoul Olympic Organizing Committee, went on sale for the first time at department stores, supermarkets, cigarette booths, and news stands through out the country. First prize is 100 million won, nearly seven times more than the former housing lottery. Like the old housing lottery, tickets are issued weekly and sell for 500 won. The Olympic Lottery will be the SLOOC's second largest source of revenue after the sale of the TV relaying rights.

The first Folk Ssirum Championships were held from April 14 through the 17th at Changchung Gymnasium in Seoul. The competition was held with 303 athletes from across the country participating in four weight divisions. Twenty year old college student Lee, Chun-hi upset Choi Uk-jin in the best three out of five finals. The champions of each division earned a three million won prize.

Tommy Person of Sweden finished the 42.195 km course in 2:16:01 to win the 1983 Seoul International Marathon. Second place went to Carlos Victorio of Mexico and Megersa of Ethiopia finished third.

Korean Kim Yang-kon, who won last years New Delhi Asian Games Marathon, finished fifth with a time of 2:18:20.

The first female runner to complete the course was Magda Ilands of Belguim with a time of 2:40:55.

In May....

Chungang-chong, the large domed-shaped granite Capitol building at the northern end of Sejong Street, has reached the final moment of its 57-year old history as the heart of Korean governmental administration. With the 1982 government decision to convert the building into a national museum, all offices have been moved to the neighboring Intergrated Government Building. Remodeling of the interior will begin immediatly to make it a "sanctuary for the nation's culture and art". The museum should be ready in time for the 1986 Asian Games in Seoul.

Also in May the government decided to license an estimated 7,600 illegal video game rooms across the country. Video game rooms first appeared on a wide spread basis about 3½ years ago, mostly on the appeal of space invaders. The initial wave seemed to be dying out when the new generation of more sophisticated games hit bringing about a new explosion in the construction of game room facilities.

The begining of May saw the inauguration of "Superleague", Korea' first semi-professional soccer league. Teams include; the Hallelujah Eagles, Korea Oil Corp. Elephants, Pohang Iron and Steel Co. Dolphins, the Daewoo Royals, and the Citizens National Bank Magpies. President Chun was on hand opening day and urged athletic officials to help create a soccer boom in order to be better prepared for the Asian Games and 1988 Seoul Olympics.

In the believe it or not Department... (or public opinion polls released in May...)

A Konkuk University survey showed that more than half of its women students are considering leading a single life. About 58% of the surveyed coeds said they would not get married if they could support themselves economically. Asked to comment on Korean mens attitudes towards women, 48% replied "They are too conservative".

More than 40% of the nation's youth between the ages of 18 and 24 have a religion according to a survey by Korea Survey (Gallop) Polls. The survey found that 24.3% of young Koreans believe in Protestantism, 12.1% in Buddhism, and 6.1% in Catholicism. In an 1982 survey 29% of all Koreans were found to believe in Buddhism, 16% in Protestantism, and 4% in Catholicism. If these figures can be trusted, then for what it's worth, it won't be long before Christinity becomes the dominant religion in Korea....

Also in religion related news....

The government has extended an official invitation to Pope John Paul II to visit the country in 1984 to help celebrate the 200th anniversary of Catholicism in Korea. No date has been set for a possible papal visit but according to sources, John Paul has agreed tentatively to visit the country around october.

And finally in the "just what every developing country needs" category....

The Seoul city government announced in May that it was consulting with the Daelim Construction Company on a plan to construct a Korean version of Disneyland in Seoul Grand Park. The park itself is currently under construction in Kwachon on the southern outskirts of Seoul. The planned resort will cost an estimated 120 billion won and be larger than the American Disneyland and the recently opened Japanese version.

The first phase of the project should be completed by 1986, just in time for (you guessed it) the Asian Games and of course the second phase should be ready by 1988.

Transactions Vol. 57 (1982) will be sent out soon. Remember, this issue will be mailed to current members who joined R.A.S. in 1982 or before.

COMMUNICATIONS

TO THE HONORABLE SENATE

AND TO THE HOUSE OF REPRESENTATIVES
IN SENATE EXECUTIVE SESSION
JANUARY 10, 1906
BY
THE SECRETARY OF THE ARMY
AND THE SECRETARY OF THE NAVY
IN RESPONSE TO A RESOLUTION
PASSED BY THE SENATE
JANUARY 4, 1906
AND BY THE HOUSE OF REPRESENTATIVES
JANUARY 4, 1906
RELATIVE TO THE
PROPOSED TREATY OF COMMERCE
BETWEEN THE UNITED STATES
AND THE REPUBLIC OF CHINA

THE SECRETARY OF THE ARMY
AND THE SECRETARY OF THE NAVY
HONORABLE SENATE
WASHINGTON, D. C.
JANUARY 10, 1906

1882~1982

The Centennial of Korea~U.S.A. Relations

Introduction

The United States was the first western nation to establish diplomatic relations with Korea, and within two years others, including Great Britain, Germany and France, followed suit.

Many changes have taken place since the signing of the treaty that established relations between the two countries. The United States has fought two world wars and has emerged from her isolation to become one of the world's two superpowers, while Korea has been transformed from a single kingdom into two distinct parts, the South and the North. Treaty relations between the United States and Korea began amicably enough, but they have been strained at times and were even suspended during the first four decades of this century, when Korea endured Japanese colonial rule. It was not until after the United States defeated Japan that relations were restored.

Perhaps what is most significant about this centennial is the fact that the spirit of amity and commerce that was incorporated in the first Korean-U.S. treaty of 1882 is still firm today, and that the Korean people

still treasure, as did their king a century ago, the friendship of the people of the United States. The interest of the United States, along with other western nations and Japan, in halting the southward movement of the Russian Empire one hundred years ago remains unchanged today, as evidenced by American and Japanese efforts to counter advances by the Soviet Union in the Far East.

For the sake of clarity, the relationship between the two countries can be divided into four periods. The first of these is the treaty period (1882-1905), lasting from the initial contact to the collapse of the Korean kingdom; the second is the period of Japanese rule in Korea (1905-1945); the third is the period of liberation and war (1945-1960), during which Korean-U.S. relations were reestablished with the founding of the first republic in the South, and the United States went to war to sustain that republic; the fourth period is that of developing Korea (1960-1982), from the second to the fifth republic, a period during which Korea has emerged as a modern developing nation.

1. The Treaty Period: 1882-1905

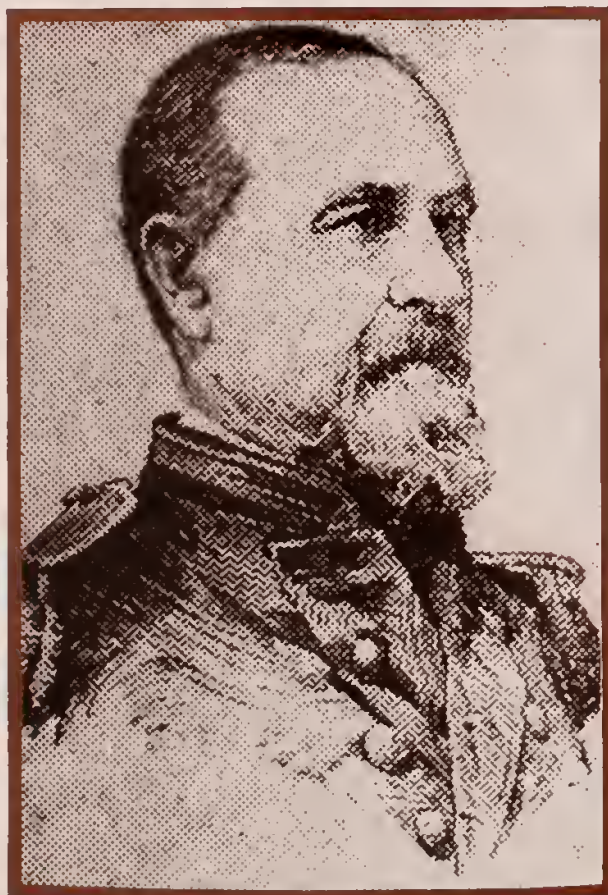
As was the case in both China and Japan, the initial contact between the United States and Korea was fraught with considerable difficulties. The first Americans to land in Korea were four sailors who jumped a whaling ship, the *Two Brothers* from Hakodate in Hokkaido, Japan, and drifted ashore on the east coast of Korea (T'ongch'on, Kangwondo) in June, 1855. A decade later, in August, 1865, three more Americans landed on the southeast coast of Korea (Yongil, Kyongsangdo). In July of the following year, an American merchant ship, the *Surprise*, was shipwrecked off the west coast of Korea (Sonsap'o, Ch'olsan, P'yongando) on her way from the Shandong Peninsula to the Ryukyu Islands. The castaways were all well treated by the Koreans and were escorted to China without incident.

The trouble came shortly thereafter when, in late August, 1866, an American schooner, the *General Sherman*, came up the Taedong river to Pyongyang to explore trade possibilities. After a few unpleasantities were exchanged, the ship was burned, and its five American officers and nineteen oriental crewmen were executed. Trade with Korea was forbidden to foreigners, and the Taewon'gun, the king's regent, reinforced Korea's determination to "repel foreign barbarians" and remain isolated. A number of gallant efforts by the United States to investigate the disappearance of the American schooner came to naught, and thus the relationship between the two countries suffered its birth pangs.

It was not until a decade later, when Japan succeeded in concluding a treaty with Korea, that the United States renewed its efforts to establish relations. The Korean court once again rebuffed the American

overtures, which were made through Japanese intermediaries. It was a determined effort on the part of American Commodore Robert W. Shufeldt that brought about the conclusion of the first treaty. This apparent change of heart on the part of the Korean king was prompted by the advice of the Chinese diplomat, Hung-chang Li, who offered his good offices to Commodore Shufeldt. It was indeed in the interest of the Koreans and the Chinese to check the growing influence of Japan in Korea and to counter Russian interests with American goodwill.

A formal treaty of amity and commerce was concluded between Commodore Shufeldt and Minister Hon Sin on May 22, 1882. Commodore Shufeldt successfully resisted Hung-chang Li's persistent request to incor-



Commodore Robert W. Shufeldt (1822-1895), opposite, and Minister Hon Sin (1810-1888), below, signed the first Korea-U.S.A. treaty.

porate in the treaty a provision allowing Chinese suzerainty over Korea; the United States recognized Korea as an independent nation. However, the treaty was an unequal one. It had the usual characteristics of unequal treaties, including extraterritoriality (Article 4), fixed tariffs (Article 5), and a most-favored-nation clause (Article 14). There were a few provisions beneficial to Korea, including a ban on opium importation (Article 7), protection and assistance of students (Article 11) and, most importantly,



a promise of American good offices and assistance should Korea be unjustly oppressed by other nations (Article 1). In accordance with Article 2 of the treaty, diplomatic representatives were exchanged. The first American envoy to Korea, Lucius

H. Foote, assumed his duties on May 13, 1883, and the first Korean envoy, Young-ik Min presented his credentials on September 18, 1883.

For the two decades following the treaty, international competition among the imperialist powers to win Korea was intense. Japan emerged triumphant in the wild and militant struggle to dominate Korea. Japan had to fight the Sino-Japanese War of 1894 and the Russo-Japanese War of 1904 to win Korea. Having emerged victorious from these two wars, Japan stripped the Korean kingdom of her financial and diplomatic autonomy in 1905, some five years prior to her actual annexation of Korea.

Mindful of the newly acquired American interest in the Pacific, the Philippine Islands, the United States acquiesced to Japanese dominance in Korea and recognized the Japanese protectorate over Korea. President Theodore Roosevelt sent his Secretary of War, William Howard Taft, to Tokyo to negotiate an agreement with Japanese Prime Minister Taro Katsura, and the two men issued a memorandum commonly known as the Taft-Katsura Agreement, on July 29, 1905. The memorandum stipulated that Japan had no aggressive designs on the Philippines and that the United States would approve Japanese control of Korean foreign affairs. This agreement, of course, was in violation of the spirit, if not the letter, of the 1882 treaty, whose first article promised mutual assistance should any third power deal unjustly or oppressively with either government. The treaty was terminated, and Secretary of State Elihu Root directed the last American minister to Korea, Edwin Morgan, to close up the United States legation in Seoul in November, 1905.



2. The Colonial Period: 1905-1945

From the time when Japan assumed control over Korea's foreign policy to the defeat of Japan in 1945, diplomatic relations between the United States and Korea were suspended. Yet, even after Japanese domination began, the Korean king often dispatched personal secret emissaries to maintain contact with the United States. Most notable among these was the mission of Homer B. Hulbert. However, the United States was no longer interested in Korea, and Hulbert was denied an interview by both the president and the secretary of state.

On the informal level, there were many American friends of Korea who truly sympathized with the fate of the Koreans. Among these was Dr. Horace N. Allen, who was perhaps the most influential missionary from the United States to the Korean court. The first Korean envoy, Young-ik Min, was helped in the United States by

Percival Lowell, who coined the phrase "the Land of the Morning Calm" and wrote a book with that title. Lowell's biography was written by his brother, Lawrence Lowell, the twenty-second President of Harvard University. There were many educators and missionaries who devoted their life for the cause of the Koreans. These include Horace G. Underwood, who founded what is now one of the major private universities in Korea, Yonsei University. H. G. Appenzeller and A. B. Hall founded churches, as well as the first school for handicapped Koreans. Modern medicine was also introduced to Korea by Americans, and an industrialist from Cleveland, Ohio, L. H. Severance, helped to build the first hospital in Korea. Many educators and benefactors, including George Shannon McCune, who headed Choson Christian College (Sungsil College) in Pyongyang, suffered under Japanese oppression and shared the burdens of the Koreans during the colonial period.

Opposite: Young-ik Min, seated third from left, led the first Korean Special Mission to the United States.

Below left: L.H. Severance helped to build the first hospital in Korea.

Below right: H.G. Appenzeller founded churches as well as the first school for the handicapped in Korea.

In the early 1900s, only a few students from Korea went to the United States. Some of the students, such as Philip Jaisohn and Syngman Rhee, organized the Independence Club and promoted an anti-Japanese movement in the United States. Nevertheless, American Secretary of State Lansing concluded another agreement with Viscount Kikujiro Ishii of Japan, the Ishii-Lansing Agreement of 1917, recognizing that "territorial propinquity" gave Japan special interests even in China.



The greatest upheaval among the Koreans during the Japanese occupation was the March First Movement of 1919. It should be noted that the movement was prompted by President Woodrow Wilson's call to uphold the principle of "self-determination." The Koreans rose up in nonviolent opposition to Japanese oppression, asserting the sovereign right of the Korean people to be

independent. The movement was mercilessly crushed, but many American friends of the Korean people supported the demand, and a number of missionaries returned to the United States to report on Japanese atrocities in Korea.

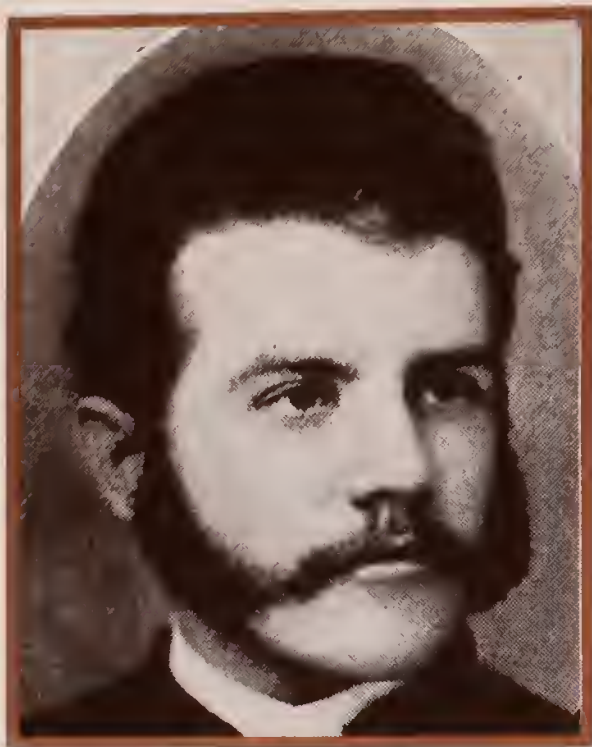
After annexing Korea, Japan moved on to China, establishing the fictitious state of Manchukuo and attacking mainland China in 1937. Many Korean patriotic activities were carried out with funds sent from Koreans in the United States. In the course of the Korean independence movement, the Koreans assassinated Japanese Prime Minister Hirobumi Ito and General Yoshinori Shirakawa of the Japanese army, and even made an attempt on the life of the Japanese emperor at Sakuradamon, outside the Imperial palace, in January, 1932. Japanese militant policies eventually met opposition from the United States. The Japanese foreign minister, Mamoru Shigemitsu, who surrendered the Japanese empire to the



Below left: Horace G. Underwood founded Yonsei University in Seoul.

Below right: Dr. Horace N. Allen, a medical missionary, helped the Korean people during the colonial period.

Opposite: American doctors devoted their medical service to Korea in the early years.



United States on board the U.S.S. *Missouri*, was crippled by a bomb thrown by the Korean patriot Pong-gil Yu, in Shanghai; the funds used in the undertaking had come from Koreans living in Hawaii.

3. The Liberation and War Period: 1945-1960

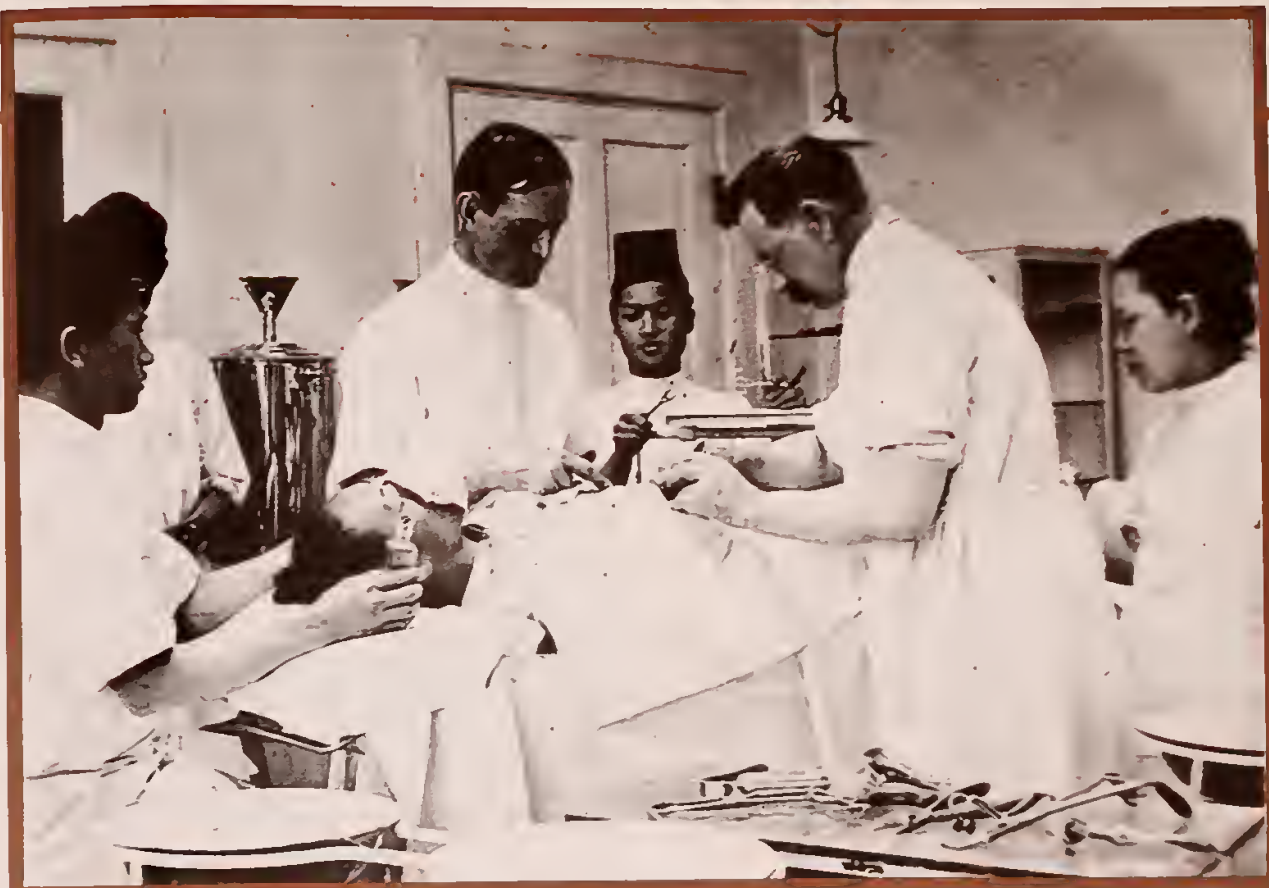
Korea was liberated when the United States defeated Japan, but she did not gain independence. The Korean question was discussed at the Cairo Conference in 1943 and again at the Postdam Conference in July 1945, but Korea was promised only that she would be free and independent "in due course." After the Japanese surrender of August 15, 1945, Korea was divided in two, with the Soviet Union occupying the northern half of the country and the United States occupying the southern half. This was done for the sake of military expediency during the disarming of Japanese

troops. In Moscow in December, 1945, during an allied foreign ministers conference, an agreement was reached to place Korea under a four-power trusteeship for a period of up to five years. The Korean people strongly opposed the trusteeship plan and demanded immediate withdrawal of the occupation forces and Korean independence. Subsequent developments in the respective occupation zones differed widely. The Soviet Union was more systematic in creating a communist satellite state, using a



preconceived formula for Sovietization, while the American advocacy of self-determination was more an ideal than a concrete program.

The United States finally took the Korean question to the United Nations in September, 1947, and an election supervised by the United Nations was held in the area south of the 38th parallel. As the U.N. Commission on Korea was refused entry into the



northern part, elections could not be held there. The Republic of Korea was born on August 15, 1948, and the American-educated Dr. Syngman Rhee became its first president. On New Year's Day, 1949, the United States extended full recognition to the government of the Republic of Korea. A communist regime was established in North Korea on September 9, 1948, and the Soviet Union accorded immediate recognition to that government. As the division was becoming permanent, a massive exodus took place with Koreans fleeing from the Communist north to the south. In December, 1948, the Soviet occupation forces withdrew after Sovietization of North Korea was completed, and demanded that the United States follow suit. The United States, after concluding that South Korea had only limited strategic value, withdrew its own forces from Korea by June, 1949. On January 12, 1950, Secretary of State Dean Acheson publicly stated that Korea

was outside the United States defense perimeter in the Pacific, and in the event of aggression from the North, the problem should be taken up by the newly formed collective security system of the United Nations.

Aggression did come within six months. The North Korean army attacked all fronts of the 38th parallel on Sunday morning, June 25, 1950. It took a determined resolve on the part of President Truman to stem the tide of the communist aggression. The United Nations passed a resolution branding North Korea an aggressor, and Secretary Acheson called the North Korean move "the most cynical, brutal, and naked attack." The United States, along with fifteen other members of the United Nations, committed their ground troops for what was termed a "police action" under the unified command of General Douglas MacArthur.

After an initial retreat to the so-called

"Pusan perimeter," the U.N. forces carried out a counter-offensive, including a daring landing operation at Inchon under the command of General MacArthur. United Nations forces pushed back the communist invaders, crossed the 38th parallel and drove northward close to the Chinese border. This brought the Chinese into the Korean War and ultimately produced a military stalemate that caused strife between President Truman and General MacArthur. Because of the fear that the war might expand into China and beyond, so soon after the end of World War II, the Truman administration accepted the concept of limited war with limited objectives rather than General MacArthur's idea of total victory. For the Koreans on both sides of the parallel, the war had been an op-



portunity to reunify the country. When the war ended without reunifying the country, President Syngman Rhee was so enraged that his government refused to sign the armistice which was concluded between the United Nations Command and North Korea in July, 1953.

The United States suffered more than 157,000 casualties in the three-year war, which was the fourth-largest one in its history. The war did not unify Korea, but the United States saved the Republic of Korea from almost certain extinction. The bond between the peoples of the United States and Korea was immeasurably strengthened during the war. Further, the United States assured the Republic of Korea of its security and survival by concluding a mutual defense treaty with it in October, 1953. The treaty provided that whenever the political independence or security of either party was threatened by external armed attack, the parties would consult and take action to meet the common danger.

The end of the war brought the immediate problem of reconstruction. Korea had been spared damage during World War II, but the three-year fratricidal war left Korea devastated and her economy shattered. Retail prices in the south, for example, soared by 72 times from 1947 to 1954. President Rhee appealed for assistance to the Congress and the people of the United States during his official visit in 1954, and the United States began a five-year, billion-dollar assistance program.

However, fostering the growth of an independent and democratic Korea proved immensely complex. During and after the war, the government of President Syngman Rhee became increasingly authoritarian. Finally, in 1960, President Rhee resigned because of mounting opposition toward the restrictive policies of his government.

Opposite: The capitol was recaptured by Korean troops in the autumn of 1950.

Below: President Syngman Rhee greets the commander of the U.N. forces, General Douglas MacArthur.



4. The Development Period: 1960-1982

After the fall of the Rhee Government, amicable relations with the United States remained the central concern of both the Chang, Myon government (1960-61) and the military government that came to power as a result of a military revolution in May, 1961. It was inevitable for both of them to seek U.S. support and approval which were indispensable for national security and economic development. The two main diplomatic developments of significance for the Republic of Korea during the 1960s were, first, the diplomatic normalization between Korea and Japan in 1965 and, second, the dispatch of ROK combat troops to Vietnam in the second half of the decade. In both, the United States was closely involved.

Diplomatic normalization with Japan was sought by both the Chang, Myon government and the government of President Park, Chung-hee as a means of expanding Korea's foreign relations beyond the relationship with the United States and of

bringing pragmatism and realism into her foreign policy. In this undertaking, the United States was instrumental. In the hope that friendship and cooperation between the Republic of Korea and Japan would lessen America's defense burden in East Asia, the United States encouraged the normalization talks while its representatives in Korea and Japan tried to persuade the two governments to come to terms with each other.

Korean participation in the Vietnam conflict, extensive and long-lasting as it was, was a product of her alliance with the United States.

Following the troop dispatch, President Park, Chung-hee was cordially invited by President Lyndon B. Johnson to visit the United States in May, 1965. In November of the following year, President Johnson reciprocated by visiting Korea. The exchange of visits by the two presidents reinforced the strong bond of friendship between the two peoples.

Korea entered the Vietnam conflict with the primary purpose of preventing the weakening of U.S. security commitments in Korea and, if possible, to further strengthen it.

In the late 1960s, there were frequent provocations from the North to encourage vigilance and reinforcement of the American security commitment in Korea. Presidents Park and Johnson met again in April, 1968, in Honolulu to discuss the capture of the U.S.S. *Pueblo* and the fighting in Vietnam. The U.S. failure to act forcefully in the *Pueblo* affair raised questions in Korea about the United States' determination to repel aggression in Korea, if it ever became necessary. The United States tried to assure its firm commitment through exchange visits by high-ranking government officials, including President Park's visit to San

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North Korea, breaking a 19-year old stalemate. South Korean participation in the talks, probably encouraged by the United States, was aimed at exploring the possibility of ending the extreme hostility that had prevailed on the peninsula since 1948. North Korea, by participating in the dialogue, hoped to weaken America's rationale for keeping troops in Korea and to secure new respectability and status as a bona fide member of the international community. Beginning with talks on a non-governmental level by the Red Cross, a full discussion on political affairs was opened both in Seoul and Pyongyang. During the talks, the South advocated a gradual improvement of relations between the two sides, while the North insisted on the immediate withdrawal of all U.S. forces from Korea. A deadlock was inevitable and the talks were suspended in the fall of 1973.

In the second half of the 1970s, South Korea was concerned that the United States might establish some form of official relationship with North Korea without the

reciprocal recognition of the Republic of Korea by Pyongyang's allies. However, all U.S. administrations, including that of President Carter, insisted that talks with North Korea could take place only with the participation of the Republic of Korea. On the occasion of President Carter's visit to Korea in June, 1979, the United States and the Republic of Korea mounted a diplomatic offensive by issuing a joint declaration calling on Pyongyang to agree to hold a tripartite conference of the United States, South and North Korea. North Korea flatly rejected the offer.

Close economic relations with the United States and Japan were very helpful to Korea in achieving a phenomenal economic growth during the two decades from 1962 to 1982. In that period, four five-year economic plans were launched, registering an average annual growth rate of more than nine per cent. American military assistance gave Korea some relief from the burden of extremely heavy defense spending. United States economic assistance all but ceased by

*Below: President Lyndon B. Johnson was given a warm welcome in Seoul, November, 1966.
Opposite: Presidents Park, Chung-hee and Gerald Ford chat together in Seoul, November, 1974.*



Francisco in 1969.

During the 1970s, Korea's primary concern was over the possibility of a significant reduction of U.S. military forces in Asia, particularly as a result of American setbacks in Vietnam. The ROK government feared that the 1971 withdrawal of 20,000 U.S. troops from Korea might be the beginning of a complete military pullout from Korea by the United States. In order to make a forceful and effective representation of its views concerning America's security responsibility in Asia, the ROK government felt a strong need to reach the American public and Congress directly. The Park government was also concerned about the adverse publicity in the United States given to Korean internal political and social situations. The result was a stepped-up effort by the Korean government to make American opinion and attitude more favorable to the Republic of Korea and to the causes it advocated.

One by-product of the public relations efforts of the ROK government was the so-called Koreagate scandal. The lobbying controversy, which dominated news head-

lines in both the United States and Korea for nearly two years in 1977-79, caused considerable strain between the two countries. But it was a testimony to the strength and resilience of Korean-U.S. ties that, even during the height of the controversy, the relationship between the two countries remained basically cordial on the executive levels. Furthermore, no major legislation aimed at weakening U.S. security commitments to Korea passed the Congress of the United States. In fact, it was precisely during this period that President Carter's troop withdrawal plan became the object of persistent criticism by influential members of the U.S. Congress and other leaders in the United States.

President Carter's plan to withdraw all 33,000 ground troops from Korea within a four to five year period was announced at a press conference held two months after his inauguration in 1977. As it turned out, many American Congressional and military leaders, as well as the Korean government, had serious misgivings about the troop withdrawal plan. Eventually, in response to strong Congressional pressure, and in consideration of the evolving international situation which involved the heavy military buildup by both the Soviet Union and North Korea in the 1970s, President Carter decided to postpone indefinitely the withdrawal after an initial pullout of some troops in 1978. In the meantime, U.S. Air Force strength in Korea was increased by some twenty percent in manpower and number of aircraft in conjunction with the troop withdrawal plan.

American relations with the People's Republic of China had a significant impact on Korea. In fact, President Nixon's visit to China in the spring of 1972 prompted the opening of a dialogue between South and

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以

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大美國怡理重天德特派全權大臣水師總兵薛斐文爾

各將所奉全權字據互相較閱俱屬妥善訂立條

款謹列於左

第一款



1970, but trade with the U.S. remained important for Korea. For the United States, Korea has become one of the top ten largest trading partners in the world. One significant development with regard to Korean-American relations during the past two decades has been the diversification of Korea's foreign economic relations. America's share in Korea's total trade dropped from 49 per cent in 1962 to 24 per cent in 1980.

Following the assassination of President Park, a new leadership took over the reins of government in Korea. In the United States, President Carter was defeated in his quest for a second term in office. The new leaders of the two nations, President Chun, Doo Hwan and President Ronald Reagan, met in February 1981 in Washington and quickly reconfirmed amicable relations by

reassuring mutual support and friendship.

Since 1882, relations between the United States and Korea have endured a century of political vicissitudes. Now, in 1982, the spirit of amity and cooperation is stronger than ever before. The United States helped Korea to change from a hermit kingdom to a modern nation. Many American-educated leaders are found in every walk of life in Korea. As a result of these interchanges, America has become the country, which, next to their own country, Koreans like best.

Having achieved such a firm basis of friendship over the past century, the peoples of the United States of America and Korea can justifiably be proud as well as confident of a partnership that will endure and continue to flourish for the next 100 years and longer.

Above: Presidents Chun, Doo Hwan and Ronald Reagan, reconfirmed military and diplomatic ties at the White House, 1981. President Chun was the first head of state to visit newly-elected President Ronald Reagan.



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EXHORTATION

I am very pleased with the news that Han-mil, Moon-Cheol Cheong's special exhibition will be held. He has proclaimed the glory of God through his works.

He has expressed the Scripture's theams with his calligraphy in Chinese characters and with Korean Alphabet.

His works will not only touch the spectator's heart but also will form a Christian cultural art in Korea.

At this time, he is going to show the ceramic wares he has made during the '80 World Evangelization Crusade.

He has carved the Scriptural Passages in the surface of the ceramic wares depicting legacy of cultural heritage in Korea.

This exhibition is named "Bible Pottery Art and Calligraphy" and the Scriptural Passages have been carved into the ceramic wares.

It is held under the auspices of the Korea Christian Cultural Art Center.

As a result of this exhibition, I pray, that Korean style Christian cultural art will flourish in this land.

I hope it will spread abroad in the near future.

I would like to give great encouragement to this young and vigorous Christian artist Han Mil.

I give him and the KCCA best wishes for prosperity by the grace of God in Jesus Christ.

Dr. Samuel Huph Moffett

1980. 8. 4

Co-President of Presbyterian Theological Seminary.

Samuel Huph Moffett



作家的 辯

한밀 정 문 철



나같은 罪人 위해 몸을 찢기신 주님.
피한방울 남김없이 날 위해 쏟으신
그 아픔, 그 쓰라림 가눌길 없어
선지피 얼룩진 항아리에 담어 보네 - 白磁항아리.

白色의 살결위에 선지피 흐르는 그곳
쓸수록 다시 묻어오는 그 아픔을
내 하나의 陶工이 되어 핏빛으로 찢어서
白磁에 담어 보네 - 聖書 도자기.

순결하고 우아하며, 그 眞實, 그 사랑, 그 아픔이
그리고 그렇게도 슬픈 아름다움이,
白色의 民族性을 자랑이나 하듯이
맥맥히 핏방울로 얼룩져 흐르네.

모든 근원, 始作이 거기서 비롯되고
아픔도 바쳐이는 신비한 하늘이여,
끝내는 죽임으로써 이루어가는
한 순교자적 生命일레다.

聖書陶芸 / 聖書書芸 /

1980. 7.



(左) 믿음, 소망, 사랑 (Faith, Hope, and Love) (left)
(中) 겟세마네 기도 (Prayer at Gethemane) (middle)
(右) 이사야 40:31 (鷹) (Eagle Isa, 40:31) (right)

한밀 정 문 철

서서 드에서예전

THE EXHIBITION OF BIBIE POTTERY ART & CAILLIGRAPHY.



때 : (1980. 8. 4~11) (8. 12~15)
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추천의 말씀

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1980. 8.

'80세계복음화대성회
준비위원장

재단법인 한국대학생선교회

대표 김 준 곤



참포도나무되신 예수(요한 15:1)
Jesus the true vine(John 15:1)



십계명항아리: 후면 십계명글(출 20:)
Ten Commandments Jar: backside(Ex. 20:)



(左) 밀밭에 서신 주님(Jesus sat barley field)(left)
(中) 물위로 걸어가신 주님(Jesus walking on the sea)(middle)
(右) Righteousness(Rom. 1:17)(義)



The Blue: Light of grace · River of Truth
The White: Fruit of the Spirit.



길, 감사, 부활, 평화 등의 小品들
The way, Thanksgiving, Resurrection, Peace etc.



EXHORTATION

I am very pleased with the news that Han-mil, Moon-Cheol Cheong's special exhibition will be held.

He has proclaimed the glory of God through his works.

He has expressed the Scripture's theams with his calligraphy in Chinese characters and with Korean Alphabet.

His works will not only touch the spectator's heart but also will form a Christian cultural art in Korea.

At this time, he is going to show the ceramic wares he has made during the '80 World Evangelization Crusade.

He has carved the Scriptural Passages in the surface of the ceramic wares depicting legacy of cultural heritage in Korea.

This exhibition is named "Bible Pottery Art and Calligraphy" and the Scriptural Passages have been carved into the ceramic wares.

It is held under the auspices of the Korea Christian Cultural Art Center.

As a result of this exhibition, I pray, that Korean style Christian cultural art will flourish in this land.

I hope it will spread abroad in the near future.

I would like to give great encouragement to this young and vigorous Christian artist Han Mil.

I give him and the KCCA best wishes for prosperity by the grace of God in Jesus Christ.

Dr. Samuel Huph Moffett

1980. 8. 4

Co-President of Presbyterian Theological Seminary.

Samuel Huph Moffett



作家의 辯

한밀 정 문 철



나같은 罪人 위해 몸을 찢으신 주님.
피한방울 남김없이 날 위해 쏟으신
그 아픔, 그 쓰라림 가눌길 없어
선지피 얼룩진 항아리에 담어 보네 - 白磁항아리.

白色의 살결위에 선지피 흐르는 그곳
쓸수록 다시 묻어오는 그 아픔을
내 하나의 陶工이 되어 찢빛으로 찢어서
白磁에 담어 보네 - 聖書 도자기.

순결하고 우아하며, 그 眞實, 그 사랑, 그 아픔이
그리고 그렇게도 슬픈 아름다움이,
白色의 民族性을 자랑이나 하듯이
맥맥히 찢방울로 얼룩져 흐르네.

모든 근원, 始作이 거기서 비롯되고
아픔도 바쳐이는 신비한 하늘이며,
끝내는 죽음으로써 이러가는
한 순교자적 生命일레다.

聖書陶芸 / 聖書書芸 /

1980. 7.



(左) 믿음, 소망, 사랑 (Faith, Hope, and Love) (left)
(中) 겟세마네기도 (Prayer at Gethemane) (middle)
(右) 이사야 40:31 (鷹) (Eagle Isa, 40:31) (right)

한밀 정 문 철

성서도예서예전

THE EXHIBITION OF BIBIE POTTERY ART & CALLIGRAPHY.



때 : (1980. 8. 4~11) (8. 12~15)
곳 : 롯데호텔 2층전시장 (대의도대회장)

후원: 재단법인 한국대학생선교회

'80 세계복음화대성회준비위원회

연락처: 서울중앙우체국사서함5804호 (C. P. O. Box 5804)

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참포도나무되신 예수(요한 15:1)
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The Blue: Light of grace · River of Truth
The White: Fruit of the Spirit.



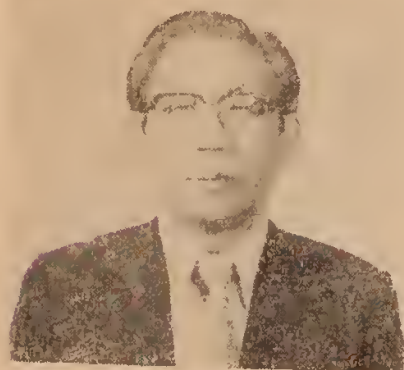
갈, 감사, 부활, 평화 등의 小品들
The way, Thanksgiving, Resurrection, Peace etc.

KOREA CALLING

VOL. 20-1

January 1981

New Year Greeting from K. C. L. S.



Rev. Sung Kap Shik
General Secretary of KCLS

The Christian Literature Society of Korea sends New Year greetings to all of our readers. The close of one year and the beginning of another is a time for considering where the year has found us and where it is leaving us. At New Year's the Christian might well ask: "Am I a wiser and better person because of how I have lived through the past year's events?" Each year is a gift of time from God. Each year, at New Year's we might think about how we might plan to use the time that may be left for us, and we might also think of how we have used the time that we have already been granted.

There might be a temptation to dwell on the troubles and disappointments of the past, but if we try to discern in those darker experiences of life the providence of God and the message which they taught us, then, frequently those darker events are recognized to be among our most valuable

experiences. George Herbert Palmer once wrote: "As I see things rising behind me, they do not seem of my doing. Some Greater Power than I has been using me as its glad instrument."

Perhaps this is what Kierkegaard was thinking about when he said: "Life must be lived forwards, but it can only be understood backwards". Kierkegaard is telling us here that the backward look at New Year's will help you to recognize the reality of God's Providence in your life. This will deepen your faith and your understanding of His way for your life.

On the other hand let us also remember that Kierkegaard said: "Life must be lived forwards." We cannot understand with complete certainty the problems that we must face, the decisions that we must make today and tomorrow. But, having renewed our certainty of His Providence toward us in the past, we can have stronger faith and courage for the living of today and facing tomorrow, and we can join in the confidence of the writer who composed the words to the old hymn: "Lead Kindly Light";

"So long Thy power has blessed me,
sure it still
Will lead me on, o'er moor and fen,
o'er crag and torrent
'Till the night is gone."

May God bless each one of us with a stronger faith for the days ahead. May He bless you with His abiding presence throughout the days of 1981.

Nepal and Korea

by DR. IAN ROBB



Dr. Ian Robb

In a mission founded by bird watchers, last spring and summer I lived in a palace in the fabulous city of Kathmandu, within sight of some of the highest mountains in the world. Nepal was closed to the outside world until about 30 years ago, so it is about 70 years behind Korea in development. It is a Hindu state where the king is still officially regarded as a god, and caste discrimination is mandated by law. The illiteracy rate is 80%, and some of the towns near the capital are practically unaltered since the middle ages.

In 1949 Bob Fleming, who was a science teacher in N. India at Woodstock School (founded like SFS or KCA as a school for mission children), asked permission to enter Nepal to study birds. It seems that God was leading, for the permission was granted in a surprisingly short time. On a second trip in 51-52, his wife, Dr. Bethel Fleming and Dr. Carl Friedericks (Carol Underwood's brother-in-law) also conducted medical clinics. The people petitioned them to return and start a hospital, and in 1953 the government gave permission. An interdenominational and multinational United Mission to Nepal was organized to administer it, and later to start schools, agricultural work, and even a technical institute with a power plant and a plywood factory. At Pokara Boys' School special scholarships are given to boys who live more

than two days walk from a motor road.

In 1956 the UMN opened another hospital, Shanta Bhawan, in a 60 room palace in Kathmandu. It has 135 beds and a very large outpatient department. Here I covered the anesthesia work for four months. As there was no other anesthesia or recovery room staff for two teams of surgeons and one of gynecology, at times it was a bit strenuous. It was also difficult to give modern anesthesia when we had no nitrous oxide for three weeks, and at times almost no oxygen. However supplies improved before my replacement arrived in July.

A major problem is that the laws of Nepal forbid changing one's religion or persuading others to do so. The UMN, the Jesuits in education, and other groups have had to promise that they will not proselytize. Perhaps it is not such a bad thing that aid and development are strictly separated from conversion, so there are no "rice Christians". The missions and the church work parallel but independently, quite differently from most mission fields. Nevertheless, the Church in Nepal is growing, from practically zero in 1950 to an estimated 10,000 now, with 200 meeting places. Missionaries can attend but not lead or direct these churches, and there are no Protestant denominational divisions.

Usually the government does not interfere with church activities, but when a complaint is laid the authorities take action. Eighteen Christians in Butwal, in southern Nepal, were arrested on the charge of conversion of religion. Four were sentenced to 6 years in prison, and the others to one year each. All were released on bail pending appeal, which has been repeatedly postponed for many months.

Today the UMN has 276 missionaries, and there are 116 vacancies in education, health, and economic development. Now only 13 are Asians, and the established churches of Asia are being asked to greatly increase this number. Dedicated Christians are sought who, though they can not do public evangelism, will witness privately in word and deed to God's love for all.

RETURNING GRACE

by Rev. Ransom Rice



Rev. Ransom Rice

I always get sick on holidays, and most acutely on Christmas and Thanksgiving. No, not from overeating. After all, it's only 11:00 in the morning. Give me a little time! My affliction stems rather from a different source—I call it the "Ziegenfuss Syndrome."

I first contracted the "Ziegenfuss Syndrome" when visiting a nursing home for the elderly in Stratford, Connecticut in the summer of 1962. Presenting my credentials as the ("Ahem") newlyappointed Assistant Pastor of the First Presbyterian Church of Bridgeport, I inquired after the possibility of seeing a certain person whose name and age were crisply typed on a pastoral visitation card held clutched in my grubby little fist: "FANNY ZIEGENFUSS-96". The nurse went out, I settled into a chair. After a few minutes there hobbled into the room a wee little woman whose head came up no higher than the knot in my tie. Her weight, I guessed, was less than her age, and a substantial part of that was constituted by the

heavy shoes and two thick sweaters she was wearing. After introductions we sat down to visit, and it was just then, I believe, that I was contaminated by the "Ziegenfuss Syndrome." For you see, our visits, and there were plenty of them during the 2½ years I served that church, always two chairs, the same chatter about same progression: the same followed the prevailing weather conditions and minor matters relating to the life of the church, but then, as we were talking, the transformation would begin to occur. If I watched closely I could see the initial signs of its coming by the glazed look that came into her eyes, as her attention and thoughts began to recede away from me, our conversation, the stark surroundings of the nursing home, from the 1960's: as her attention and thoughts toppled backward over the rim of the present, to sink slowly down through layer after layer of years' there to be met in falling by an uprushing surge of joyful childhood memories. Then I knew it was time

to sit back and listen as Fanny Ziegenfuss, age 96, became for a little while little Frances in the 1880's, and there returned briefly to that wrinkled countenance the faintest outlines of a younger face of long ago:

"And, Mr. Rice, when dusk came Father would come in from the barn stomping the snow off his boots, and Mother would come in from the kitchen wiping her hands on her apron. Then after the fire and the lamps were lit, she would sit in her rocking chair and tell me stories 'till I fell asleep..."

...and she did.

You have probably guessed the true name of this holiday malady-of course it is known as NOSTALGIA, from the two Greek words *nostrus*, meaning "to return home," and *algia*, meaning "pain," as in neuralgia. *Nostalgia*, the wistful, sometimes sentimental, sometimes morbid yearning to return to some irrevocable past period or condition. Now, I don't really believe that I caught nostalgia from Fanny. No, it was lying dormant here in my heart all the time; those visits with her just kicked it up into activity. And I wonder how many of you here today are similarly afflicted by this sweet disease?

One of the titans of Christian thought, either Augustine or Aquinas, suggested that nostalgia ought to be numbered among the mortal sins. Not because of the flood of sentimentality it can loose upon us in a holiday mood when our defenses are down, but because too much backward looking can distract us from the joys of the present, too much over-the-shoulder glancing can rob us of the possibilities of the future. We mortgage the time given to us now in order to treasure that which has already gone by. Disillusioned and despairing people in every age have looked pastward to some golden age wherein, they imagine, people were purer, values clearer, choices simpler, friends more loyal. It was true of the Greeks and of the Chinese, it is definitely true of us today. That's the danger of looking back-that the farther away things recede, the better they look all the more so if we weren't there to witness them! Yet even if we were there, even if the events we remember were woven into the fabric of our own life stories, nostalgia has the curious selective capacity to filter out the unpleasant and retain only the palatable. The rest of it didn't happen (did it), or if it did, it's buried out there somewhere in the backyards of our minds and not readily accessible. Even more, we know that memory itself is a woefully unreliable recorder of what really did happen. As the Welsh poet

Dylan Thomas wrote, we find ourselves wondering, "Did it snow 6 days and 6 night when I was 12, or 12 nights and 12 days when I was 6?" I suspect that had I interrogated Miss Ziegenfuss regarding the exact whens and wheres of her reminiscences, she would have flunked the test. Her memory was flawed. It wasn't all naps and fires and laps in the 1880's. No, there was toothache with novacaine, diphtheria without doctors, bitter winter nights without heat.

But that's alright, isn't it? For her, I mean. What she was capable of recalling was a special blessing of God, His last gentle gift to an old faithful lady whose physical senses were dulled, understanding enfeebled; who had long outlived all her close relatives and friends, whose world had shrunk down to one bed, one dresser, one chair in one corner of one room in one house in Stratford, Connecticut. God gave back to her the favorite pieces of her past; not all of it, but the best of it, distilling the numberless episodes of a New England childhood down into a sweet essence of songs, smiles, stories and sunshine. Isn't that better than sleeping pills and sedatives?

"Backward, O backward

Move time, in thy flight.

Make me a child again,

Just for tonight.

Mother, return from that echoless shore;

Take me again in your arms, as of yore.

Over my slumbers your loving watch keep;
Rock me to sleep, mother, rock me to sleep."

Dr. Richard Lovelace, Professor of Church History at Gordon-Conwell Theological Seminary, has written a book entitled *Dynamics of Spiritual Life* in which he identifies those common factors and conditions which have brought about church revival and renewal at various times in Christian history. What struck me about his thesis was that the gist of it had to do with the church's taking a long backward look. For Christianity stands at the summit of a towering Everest of historical events, the peak being the brief career of a man who lived almost 2,000 years ago! Look below that, and you discover innumerable layers descending down and down, receding farther and farther back time. These are the varied strata of Scripture, composed of those marvelous events which the Bible itself calls "the mighty acts of God." Dig around in any layer and you'll come up with all manner of interesting artifacts: here are stones, altars, trees, scrolls, sacrifices, bushes, feasts, each of which has its own strange story to tell.

Now my favorite artifact in the bones-you know those bones buried way down there in the Exodus layer. Remember the scene? After four centuries in Egypt, the last part of which was spent in slavery, the big outward march of the Israelites is about to begin. The band is poised to strike up, the kids are ready to let loose their balloons in celebration, everyone is on tiptoe with eyes zeroed in on Moses as his arm, clutching that fearsome miracle-manufacturing staff, thrusts into the air to give the "go forth" signal. But wait! Someone is sidling up to him... whispering in his ear...did you catch what they said? what's that?

They said, "Did you remember to bring the bones?"

Well, they could have left those bones in Egypt. One thinks more than twice about disturbing remains that have been laying about for 400 years. But they elected to carry the bones with them as they marched out of Egypt:

"And Moses took the bones of Joseph with him, for Joseph had sworn the people of Israel, God will visit you; then you must carry my bones with you from here." (Exodus 13 : 19)

And I wonder, I wonder how many times during those forty years of wandering that followed the Exodus, when the guiding pillar of fire had faded out, when the people were wondering if Moses had the foggiest idea of what a straight line between two points was, some poor fellow, feeling his faith and hope slipping away and in need of reassurance, might rustle the skins at the door of Moses' tent and whisper in the darkness:

"Excuse me, but would you mind if I took just one more look at those bones?"

Below that layer, down and down we dig, until we strike the uttermost bedrock and, brushing away the dust of time which lays thick upon it, read the chiseled words, IN THE BEGINNING GOD MADE THE HEAVENS AND THE EARTH.

Rocks, trees altars, burning bushes-what's so special about these? And what's so special about the experiences and the people we remember today? Certainly not their intrinsic value. The riches of King Tut's tomb and the recent excavations of an entire army of life-sized terra cotta figures in China have a far higher market value than this simple collection of scriptural memorabilia what is unique about them is this: they commemorate not only the presence of men, but rather those precise points in time and space when the glory of the living God exploded into human experience. Jacob expressed it so:

"Then Jacob woke from his sleep and said, 'Surely the Lord is in this place and I did not know it!... How awesome is this place! This is none other than the house of God, and this is the gate of heaven.' So Jacob arose early in the morning, and he took the stone which he had put under his head and set it up for a pillar and poured oil on the top of it... He called the name of that place Bethel (the House of God)." Gen. 28 : 16-18)

Jewish lore relates the following:

A Man asked Rabbi Joshua ben Karke Why did God speak from the thorn bush? Rabbi Joshua replied, If God had spoken from a carob tree or from a sycamore, you would have asked the same question! But so as not to dismiss you without an answer, God spoke from the thorn bush! to teach you that there is no place where the Shekinah, the Presence of God, is not, not even in a thorn bush.

Some disciples straggled into a motel at the end of a long day's walk. With them was a stranger. They were burdened with a past which had ended abruptly with the death of a person in whom they had invested three choice years of their lives. They were facing an uncertain and restricted future. So squeezed from front and rear they went into the restaurant where they took the evening meal, as they had thousands and thousands of times before. But this time, as the stranger with them passed the bread, "their eyes were opened and they recognized Jesus." And with that, the whole past and future were given back to them again, filled with possibilities beyond imagination. No longer were their lives at loose ends, for they had seen their years as stitches in a vast tapestry which God was spinning from the first moment of creation and on into eternity.

This morning, this Thanksgiving Day, God invites us all to take the long backward look. To be sure, there are things there we would rather not remember. But for those His forgiving word suffices. And there are things, faces, places which, as we revive them in recollection, fill us with joy and gratitude. It has all gone by, but it is all still a part of us, for all things live on within the grace of Him who "is the same yesterday today, and forever."

(by W. Ransom Rice, Jr. Preached at Seoul Union Church,

Thanksgiving Day, November 27, 1980

Texts: Deuteronomy 8 : 1-11, John 13 : 3-5)

New Books

From the Christian Literature Society of Korea

- | | |
|---|---|
| <p>1. New Woman, New Earth
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—Dorothee Sölle, tr. by Oh Chung Ja</p> <p>3. The Idea of a Theater
—Francis Fergusson, tr. by Lee Kyung Shik</p> <p>4. Salvation Today
—Arne Sovik, tr. by Park Kyun Won</p> <p>5. The Command of God: A study of karl Barth's Theological Ethics
—Myeeng Yoong Kil</p> <p>6. Mit Micha Reden
—Mans Walter Wolff, tr. by Lee Yang Ku</p> <p>7. Christian Baptism
—John Murray, tr. by Kim So Young</p> <p>8. Yesterday, Today, and What Next?
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—ed. by Letty M. Russel, tr. by Sang Wha Kim</p> <p>17. An Understanding of History In The Old Testament
—ed. by Cyris H. Moon.</p> <p>18. The Mumility of God: Christian Meditation
—John Macquarrie, tr. by Cho Mann</p> <p>19. Ethik des Neuen Testaments Eine Einführung
—M.D. Wendland tr. by Chun Kyung Yun</p> |
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KOREA CALLING

Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice

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KOREA CALLING

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1981-Int'l Year of the Handicapped

HOME OF LOVE

by Alice Irwin



The Home of Love

It is a little house of not more than 22 pyung located near the eastern edge of the city of Seoul. A small yard scarcely twice the size of the building surrounds it. Yet this is the home, a Home of Love for over 30 handicapped boys and young men. Undoubtedly space is at a premium both in the house and in the yard yet these youth seem to manage, some on very uncertain legs, some with legs not able to support them at all.

These young men have been the victims of polio or accidents. Orphaned or abandoned at an early age some of them had become

street children and beggars. Now, however they have one thing in common. They have all found a place of refuge where they are accepted and are able to learn.

The director of this remarkable home is Mr. Sin Dong-Wuk. Born in 1935 in the province of Whang Heh in North Korea he contracted polio at the age of three. The disease left his one foot badly crippled. His father's death when he was only eleven years of age meant that the family's finances did not afford him the opportunity to attend regular school classes beyond 6th grade.

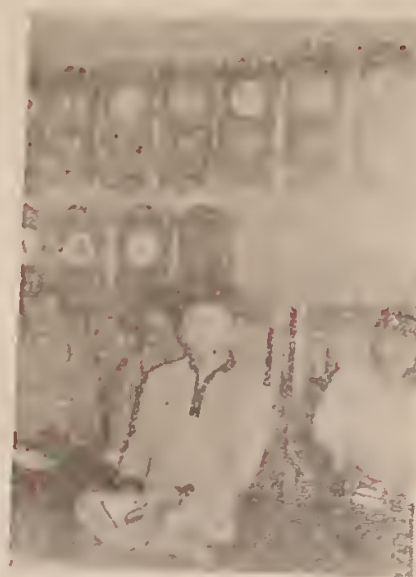
Instead he began studying at night school and in the daytime helped a neighbour in his watch shop. Within two years he was able to learn the skill of watch repair.

Then came the Korean War. Despite difficulty in walking he and his mother made their way to South Korea. Arriving in Seoul and finding a place to work he began to think:

"Why should I, a cripple, have been saved while so many other people died during the war? Surely this must have been due to God's special providence. In response to His gift I must offer my life in service to others." Who better to help than people like himself. So he gathered a few handicapped children he found on the streets and began teaching them how to repair watches. "Home of Love" is the outcome of that first effort to gather children in need and give them an opportunity to become useful citizens.

While the youngest is fifteen years of age the average age of the youth is twenty-seven. When the home was first established on the outskirts of the city some fifteen years ago the neighbours were anything but happy. They did not want a houseful of handicapped youth in their neighbourhood. Mr. Shin however had the young men go out each morning into the alleyways and streets to sweep and clean up the refuse. This helped turn the neighbors attitude from one of hostility to one of tolerance.

The youth learn not only the skill of watch repair but they also learn how to



studying and learning clock repair at Home of Love

make the Korean tojang (seal). The Bible, English and some Japanese are also taught. The Home maintains a watch repair shop in the market and Mr. Shin's wife sells clothes in the market in an effort to help the home meet its expenses.

Some 460 youth have graduated from the home and left to find jobs in Seoul and other parts of the country. But the Home of Love for many of them is still home and they frequently return for visits.

Mr. Shin and his wife are giving dedicated service to these young people. The living of all of them is meagre yet the boys are cheerful and eager to learn. Because a government subsidy would involve meeting regulations that would not always meet the needs of the youth Mr. Shin so far has refused government help. However the government has recognized the service Mr. Shin and his wife are giving. Last spring Mrs. Cheh, wife of the president, gave funds to have the shack in which they were all living torn down and rebuilt. In March of 1980 she together with the mayor attended the dedication of the new building.

Home of Love has been the recipient of gifts of both money and equipment from churches and individuals in Korea. Because of these gifts the home has been able to survive as a caring home. There are plans for much needed expansion and development when finances will allow. Surely the International Year of the Handicapped will bring the needs and possibilities of a home such as this to the attention of many more people.



all participate in recreation at Home of Love

1980 World Congress of Rehabilitation Int'l

by Margaret Storey

"More than five hundred million people are disabled in the world today. In every country at least one person in ten is disabled by physical, mental or sensory impairment. They share the rights of all humanity to grow and learn, to work and create, to love and be loved, but they live in societies which have not yet learned to fully protect those rights for their disabled citizens. They are too often denied the opportunities and responsibilities which should be theirs.

From June 23 to June 27, 1980, 4,000 people from over 100 countries met in Winnipeg, Canada address this problem and to look at ways of solving it. This was the 1980 World Congress of Rehabilitation International. The theme of the Congress was Prevention-Integration: Priorities for the 80's. I was privileged to be one of those 4,000 people. Prior to the Congress, several pre-Congress Seminars were held in different cities in Canada to look at some particular aspects of the problem in greater detail. I attended the Educational Seminar in Vancouver, Canada from June 15 to 19th.

I came away from the Congress greatly impressed with some of the work that is being done and depressed at the amount of work that still needs to be done. After listening to various speakers from many countries of the world I had the feeling that although we have made great strides in rehabilitation in some areas of the world, we have barely scratched the surface in others. One of the most urgent priorities for the 80's is to develop creative approaches to rehabilitation: integration and prevention, particularly in areas of the world where the acute need is not being met. In order to do this we need to look at what has been tried and found successful and to see how it can be adapted to new circumstances. We also need to look at what has been tried and found wanting and to have the courage to discard it. We need to look critically at our resources and

use them to creatively solve the problems of our disabled citizens.

On display at the Congress were all manner of technical devices to assist the handicapped individual in a variety of ways. Some of these were very simple and inexpensive, some were highly developed pieces of equipment and were very expensive. We were also shown ways to adapt rooms and buildings and equipment to assist the disabled person in his daily life and not to block his access to that which we all need in our daily life. Some of these methods could very easily be incorporated into the original manufacture of various items or buildings with little additional cost. Some, if they are to be constructed as later additions, will require substantial financial cost. But, regardless, to use these advances fully we will have to update our care delivery system. To quote one speaker, "There is now enormous technological knowledge and competence available but not fully used. This is, largely, due to outdated service delivery systems or non-system approaches prevailing in more advanced countries. The result is sub-optimal productivity, efficiency and unnecessarily low cost-benefit yields or outcomes, from most community services." The knowledge is now available to change this, we need to put it to use.

The Congress was attended by professionals, volunteers, and consumers, some of them in more than one role. There was strong advocacy for consumer participation and family and group support to the disabled person. If done as part of the process of caring, this kind of support can be given relatively cheaply in terms of dollars and cents. The problem that needs working on is the promotion of attitudes that will make this kind of support automatic.

One of the delegates was rightfully upset when he was referred to as a "patient." He said that just because he had had a spinal

cord injury that made it necessary for him to use a wheelchair, it did not make him a "patient" for the rest of his life. This attitude illustrates one of the most important thoughts that came out of the Congress, we are all in this process together regardless of our various disabilities or abilities. This is the kind of attitude that needs to be promoted since our affect everything we do. Not only is the attitude of the handicapped person to himself important but also the attitude of the non-handicapped person to the person with a disability. We need positive attitudes.

A lot of discussion centered around the past, in the developed countries, where special facilities were built for people with disabilities because they needed special resources. These facilities led to segregation and segregation leads to negative attitudes to people with disabilities. The trend today is to integrate the handicapped person into the regular society as much as possible and so avoid

negative attitudes due to segregation. Much can be done in this area with children. Children who grow up together in school tend to look at each other first as persons and then as persons with special needs. So there is a big move in several European countries and in the U.S. to fully integrate the handicapped child into the regular school. This is an ideal and works better with some disabled children than with others. Some of the delegates felt that for some children and in some situations there was still a need for special facilities outside the regular schools. But while we realize this need and look for ways to meet it, we must also look for opportunities for integration into regular schools even if, at the present, we can only integrate a few special classes like music. We also need to look for other ways of integration into the community and to realize that special schools are, at best, temporary.

(continued in a later issue)

"A Journey into Privacy- A New Experience in Community"

by Nicholas B. Bosworth

In the mountains above the East Sea near the rural village of Hasami, Korea, is a lovely retreat center called "Jesus Abbey." The Abbey has become a haven for those seeking a respite from the often hectic and chaotic life in Seoul. It has afforded many the space to reconstitute their own integrity, and identify their personal goals.

The Director of the Abbey is Father Archer Torrey, an Anglican Priest, who, together with his lovely wife, Jane, have spent about twenty years realizing this dream of faith, authenticity, and community. Both Koreans and Westerners make up the permanent community which is virtually self-supporting. The transient community consists of numerous clergy-persons and laypersons from the Korean and Western Communities.

The permanent community is a worshiping community which observes the Hours of

Prayer of the Anglican Church. Visitors and guests are invited to join in this meaningful experience, but there is no requirement for participation. The permanent community of some twenty persons shares meals, experiences, and unlimited opportunities for regaining natural appreciation with their guests. The wilderness surroundings are a haven for the hiker, mountain-climber, and naturalist. The self-supporting agricultural community affords the dignity of work and learning to the guest desiring to stay longer than three or four days. The opportunities for solitude and meditation abound in an array of surroundings. The fulfillment for needs of companionship and acceptance are always available. The opportunities for discussion and learning are afforded to anyone desiring such experiences.

While this writer was in attendance at the



cooking for a party
at Jesus Abbey

Abbey, in the spring of 1979, a Korean Priest brought his mentally troubled brother to the Abbey, and left him before explaining to anyone his condition. Being a foreigner in a strange land in the wilderness, I frankly was frightened, for this troubled young man also behaved violently and with kleptomania at times. After overcoming my own fear, I was able to observe the calm, loving, accepting, care of the Brothers and Sisters of the Abbey, as with faith, affirmation, prayer and understanding, they helped this young man deal with his fears and torments. It was not an easy task, and I surprised myself when I found myself involved in a group process that was helpful and therapeutic to the young man. He remained at the Abbey for some time, and eventually was able to be integrated into the local town's community and work force. It affirmed for me the authentic care, community, and Spirit of Jesus Abbey, and it afforded me one of the most valuable learning experiences I've ever had.

It is this spirit of Jesus Abbey that is so permeating. Indeed, Jesus Abbey is a community dedicated to living in His Holy Spirit; yet the privacy and personal feelings of the individual are never violated, and the individuality of each person is always respected and appreciated. The diversity of persons sharing mutual acceptance and affirmation in the oneness of love and care is a beautiful experience at Jesus Abbey. Opportunities for individual or group study, meditation, and/or learning are always available, but never obligatory. The diversity of cultural and national backgrounds available at the Abbey at any one time makes any trip or retreat to the Abbey a rich opportunity for broadening

one's awarenesses and perceptions. The gentleness of the atmosphere, and the authenticity and respect of relationships and experiences makes a visit to the Abbey a "natural high."

The woods, meadows, streams, mountains, and trails adjacent to the Abbey make a paradise for the naturalist and hiker seldom equaled anywhere in Korea. The opportunities to share the work in the fields of agriculture, or the tasks of maintaining the community life, for those desiring to stay longer than a few days, help one to regain contact with one's natural life and feelings. The exquisite, uninterrupted moments for solitude, and personal religious meditation, or contemplation, are among the real treasures of a stay at Jesus Abbey. One does not have to be of a particular age, sex or national origin to be deeply moved by the experience of Jesus Abbey.

The accommodations of the Abbey are very adequate, with necessary toilet and bathing facilities. Similar to the typical, but clean Korean "Yogwan," the Abbey's facilities are different because of the monastic architecture and beautiful remote, wooded, hillside setting. The large "common room" for meals and meetings is beautifully situated with views, and a large fireplace. Yonton heating, and adequate bedding make it comfortable most anytime of year. Every season is a wonderland of splendor and discovery in this haven for those seeking the spirit of their own integrity, and the occasion for exciting self-discovery.

The Abbey may be reached by night train from Seoul to Hwangji, and a charming, but rugged bus ride from Hwangji to Hasami. A hike of about a mile, across a stream brings one to Jesus Abbey.

The cost per night for visitors is a voluntary contribution of about ₩1,500. Many have been lodged there free. Most westerners take a nominal food gift not often available at the Abbey, such as meat, peanut butter, fruit, or other "treat" not common to the Korean diet. Although the meals served are Korean, a Western breakfast will be served to those giving advance notice.

More information, and arrangements, can be made by writing to:

Father Archer Torrey
(or Mr. Paul A. Kingsbury)
Jesus Abbey
Samchuk Kun, Kangwon-Do
Hwangji Eup, P.O. Box 17

(sign) Nicholas B. Bosworth

New Books

From the Christian Literature Society of Korea

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. New Woman, New Earth
—Rosemary Radford Ruether, tr. by Son Syeng Hee 2. Phantasie und Gehorsam
—Dorothee Sölle, tr. hy Oh Chung Ja 3. The Idea of a Theater
—Francis Fergusson, tr. hy Lee Kyung Shik 4. Salvation Today
—Arne Sovik, tr. hy Park Kyun Won 5. The Command of God: A Study of Karl Barth's Theological Ethics
—Myeeng Yoong Kil 6. Mit Micha Reden
—Mans Walter Wolff, tr. hy Lee Yang Ku 7. Christian Baptism
—John Murray, tr. hy Kim So Young 8. Yesterday, Today, and What Next?
—Roland H. Bainton, tr. hy. Kim Sang Shin 9. From Fertility Cult to Worship
—Walter Harrelson, tr. hy Willson Chang 10. Hegel's Philosophy and Modern Theology
—Kim Kyun Jin 11. The Thought of Christian Ethics | <ol style="list-style-type: none"> Myeeng Yoong Kil 12. In Man We Trust
—Walter Brueggemann, tr. hy Wilson Chang 13. Kingdom and Community: The Social World of Early Christianity
—John G. Gager, tr. hy Kwai Sang Kim 14. Hymnology
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The Rev. Jack Green and Mrs. Mary Edna Green



Mrs. Mary Edna Green

Rev. Jack Green

The Rev. Jack Green of Seoul's international Baptist Church, was born in Birmingham, Alabama and has been an ordained minister for thirty-six years. He attended Sanford University in Birmingham and obtained the M.Div. Degree from South Eastern Baptist Seminary. Mrs. Mary Edna Green also attended this Seminary which is at Wake Forest, North Carolina. There he received the certificate in theology.

They have two children. The older one is a daughter who with her husband is engaged in missionary work in San Rafael, Argentine. In fact she and her husband were appointed to this work at the same time as her parents were appointed to the ministry of the International Baptist Church in Seoul. This was the first time that two generations from the same family were appointed missionaries at the same service. The Green's son is a business man in Birmingham.

Actually the Rev. and Mrs. Green volunteered for the mission field twenty-six years ago but this was impossible at that time for health reasons. These problems have now cleared up and the Greens are enthusiastic about their new appointment here in Seoul. Their hobbies are golf and reading. The Rev. Green has already spoken at retreats for military personnel in the Seoul area, at the TEAM annual conference and last month he addressed the Korea Baptist pastors' conference in Taejon.

The Seoul International Baptist Church, strategically located on Yeo Eui Do, has a program of Bible Study at 9.45 a.m., Sunday morning Worship at 11 a.m., with evening worship at 5 p.m. from October through March and at 6 p.m. from April through September. This Church is truly international in its constituency in that its members and adherents come from Thailand, Indonesia,

China, Japan, Germany, Austria, the Netherlands, as well as from the U.S. and Korea. There is also a genuine ecumenical representation in that missionaries of many denominations are in attendance. The Church is also attended by Korean families who have lived abroad and are therefore able to participate in and English language worship. There is a Bible study for Koreans who are not proficient in English and they are encouraged to worship in the Korean Baptist Church which is located next door to the International Baptist Church.

Since the Greens' arrival in Seoul more than one year ago, the sanctuary and the Christian education rooms of the Church have been remodelled. The congregation has accepted a new program structure using the Beacon Leadership Plan in which every phase of the Church's activity is included in one of four divisions: Outreach, Fellowship, Administration, and Education. Each division is under the leadership of a Deacon, the four of whom, along with the minister, form the Church Council. This plan is so designed that the work of the Church will continue even in the absence of the minister. Also each deacon agrees that before leaving that position, he will train his replacement who has been appointed by the Church Council.

This Church appeals to the missionary, military and business communities. Last month a new twenty-five passenger bus was acquired to assist in the transportation of members of the military community who attend this Church. A complete Youth Program has been organized under the

direction of a Journeyman assigned by Foreign Mission Board of the Southern Baptist Convention. The Youth Director is Mr. Jack Okazaki, a native of Hawaii and a graduate of the Oklahoma Baptist University.

Needless to say the Church activity includes a complete Christian Education program and in the Sunday evening service a new development called Church of Prayer Warriors is being followed in which the various aspects of Prayer,—Praise, Confession, petition, and the Intercession are explored and the members and adherents are divided into teams of prayer partners.

During the week the Church program includes a Language Mission which teaches English to Koreans for four hours a week in six week sessions. For this program the Bible is the textbook, along with supplementary conversational aids. Twice a year the Church also conducts a Korean-American Wives' School for the Korean wives of U.S. nationals. The church has an average Sunday morning congregation of 150 and a Sunday School attendance of 122. This Church was established seven and one half years ago. The Greens are here on a four year appointment which is subject to renewal after a one year furlough.

This year the Easter celebration will include an Easter Musical directed by Mr. Dean Kauffman, principle of the elementary grades of Seoul Foreign School. The narration for this program has been prepared by the Rev. Green, and it will be presented on Easter Sunday evening at 7.30 p.m.

IN MEMORIAM



Dr. Kim Young Ok,
President The Methodist Seminary
Born Jan. 22, 1923, Died Jan. 30, 1981



Dr. Kim Chung Joon
Past President Hankuk Seminary
Born Nov. 6, 1914, Died Feb 3, 1981

The Lenten and Easter Seasons at International Lutheran Church

by Pastor and Mrs. George Brosius



Pastor and Mrs. George Brosius

The Lenten series at the International Lutheran Church will deal with the subject: "Living as a Christian in a strange cultural environment." The First Letter of Peter which is addressed to "the exiles" or to "the scattered Christians" will be the main source for this study. However, other texts will also be used to stimulate discussion and serve as a background for the worship each Wednesday evening during Lent.

David Susan writes: "Living as a foreigner anywhere has its great cultural and personal rewards—No one can deny it. But neither can one deny the major and minor frustrations that also characterize life as an expatriate, be it in Korea or anywhere else. Because such experiences mirror those of God's people at various times and places in their history as "strangers and exiles", the Word of God also has much to say to persons in similar

circumstances."

Each Wednesday evening during Lent the congregation will gather for supper and fellowship at 6.30 p.m., and begin the worship and discussion at 7.15. All are invited to attend and participate in these Wednesday evening programs which will be led by various members of the congregation.

The theme for Mar. 4th. was taken from Acts 7:2,3- "...leave your country and your kinsfolk and come away to a land that I will show you." This is the departure after a call to serve in an alien culture.

The theme for Mar. 11 was "Make Yourselves At Home Here", using Scripture from Exodus 16:1-3 and Jeremiah 29:1-7. This is the call to accept your life where you are. It reminds the participants that Jeremiah advised his listeners to make the best of life in Babylon to which they had been deported.

It emphasizes the need for community even in, indeed especially in, a strange setting.

Wednesday, Mar. 18 studied the theme: "When The Foreigner Is You". It applies the message of Daniel and 1 Peter 2: 11-17 to the life of a foreigner in a strange cultural setting today.

On Wednesday, Mar. 25 the series deal with the subject: "The Church Back Home Is Here Too". It will explore the resources available for Christian living even though the outward symbols are no longer visible. The Scripture used with this theme is Psalm 137 and Ezekiel 1.

Wednesday, April 1 is entitled: "Gloom and Doom-and Hope". The Scripture studied by this theme is Psalm 44: 23-26 and Lamentations 3: 18-26. Coping with strange experiences and the importance of the life of prayer are included in this discussion.

The last discussion, on April 8, will deal with the thought: "Don't Rule Out Some New Twist", based upon Isaiah 48: 3-8 and Jonah 1: 1-3 and 17. This subject will alert the participant to be sensitive to new possibilities in himself or herself. Something

new and different can happen to our ourselves through the experience of living in a new environment.

Each meeting will include discussion, meditation and worship. Different members of the congregation will lead each session. It is hope that this series will prove valuable to foreigners living here in Korea and all are cordially invited to attend.

On Maundy Thursday, April 16th., there will be a service of Confession and Holy Communion at 7.30 at the International Lutheran Church and there will be a worship at 7.30 p.m. on Good Friday.

On Easter morning at 8 a.m. the congregation will meet around the fireplace for the "Service Of The Light". After lighting the Paschal candle they will process into for the sanctuary and still by candlelight they will have a re-profession of Baptismal vows. An Easter Brunch will be served at 9.00 after which will be the traditional Easter egg hunt for the children. A second "Service of The Light", will be held at 10.45. All are welcome.

EASTER AT SEOUL UNION CHURCH



Rev. Dave Ross

The Rev. Dave Ross, formerly a missionary with the S.P. Mission and now the Korea Director of Youth With a Mission, has also been recently appointed to the College of Pastors of Seoul Union Church. Easter at Seoul Union will include a gathering on Maunday Thursday at 6.30 p.m. There will be a simple meal followed by a dramatized reading of the Upper Room and Last Supper Discourse. This Scripture will be read in costume by those representing the various participants. This will be at 6.30 at Seoul Union Club.

On Easter Sunday morning there will be a Breakfast Worship for the Congregation on the U.S. Army South Post. The Easter service will be at 10.45. at the usual worship center in ACTS.

Mrs. Jean Sibley Works With Vietnamese In Korea



Women helping Women



Knitting in our Shinchon office

As John and I returned to Korea a year ago, after four months in a refugee camp in

Thailand, we wrote about "the crushed one," using Han Suyin's phrase to describe

refugees. At that time, we knew intimately only the Hmong tribes people of Laos, with whom we had been living and working. We soon discovered that there are crushed ones here in Seoul as well, Vietnamese refugees without the power to change their circumstances. As we investigated we learned that their number is large; that most are women and their children whose Korean husbands have left them; that few speak Korean or have any job skills; that many are hungry, often living on flour-and-water noodles; that they are terrified of the cold, icy winters and live in rooms with minimal heat or sun; that in some cases, the children cannot graduate from primary school because they are unregistered; that their chance of emigrating to any other country is nil; and that they keep arriving. The Korean government has attempted to help with emergency relief supplies and temporary housing, but the problem is larger than the resources available.

Like all wars, the Vietnam war has left a terrible debt of complicated lives filled with daily suffering. In a Vietnamese-Korean family in Seoul, whose fault, whose sin, caused all the hurt being experienced by three generations living out their tragic drama in one small room? Is it the Korean father who was struggling to make a living for his Vietnamese wife and their three children? They were managing well enough before his wife's older daughters and their grandmother arrived from Vietnam. Is he the villain if he gives in to the rage welling within him and hits the Vietnamese children whose father was killed in war years ago? Can it be expected that he will not carry out his threat to abandon them all and start a new life of his own? What about the grandmother, so miserably displaced in this cold winter, the first she has ever experienced? Who can blame her if she weeps all day every day? How can the mother cope, caught in the middle of these two families to whom she is mother, daughter and wife? Did she mean to get so sick of body and mind that she can scarcely rise from her bed, let alone give strength to her family? Why must the two sets of children squabble so?... the Korean children who are at home here and go to school, and the Vietnamese ones who do not speak Korean and receive so much of the father's wrath and the siblings' scorn and teasing, and who long to go to school themselves. Perhaps it would be bearable if there were enough to eat, if there were more than one room, if there were money for school tuition and notebooks

and clothes, if there were hope that things would not always be like this. The others call this family lucky because the father has not left them yet. He did not return to Korea to take up his former life with a Korean wife and children. This family is one of the 10% where there is still a man with whom to share the responsibilities.

Against this background, it is easy to see that many kinds of aid are needed and all we can do is offer what skills we have for God to use, hoping and praying that we may become part of a network of solutions. Our long time associate, Miss Hyun-Hae Kim, was eager to use her outstanding skill at teaching knitting and crocheting in a way that would give dignity and hope to other women, so together we had something concrete to offer. In addition, John could help with the health care which was sorely lacking. As we looked for a way to start, we met Father John Paulissen who was happy to have us work beside him for he has a keen concern for the Vietnamese families. He is concentrating especially on efforts to help them emigrate to other countries, though this is a discouraging task. Father Paulissen immediately provided us with a room in the Franciscan friary to use for teaching three afternoons a week, and for John's clinics one of those days each week. From May to January, we worked there and were amazed at the response of the women.

At the beginning we did not know whether or not this sort of project would appeal to the women for we had heard of other efforts to help that had failed. After ten months, I can write confidently that it answered their needs in more ways than we had anticipated. Not only does it provide income to our fifty regular knitters so there is now nutritional food on their tables, but it gives self respect, a sense of independence, and a meeting place where problems are shared and mutually solved.

At the beginning we were also not sure how well our products would sell, but the women are making beautiful items, and pleased customers are returning to place bigger orders, and also introducing their friends. We are opening up markets in the United States as well as locally, placing particular hope on SERRV (the outlet for Church World Service), which has asked to see samples of our work. We are also beginning to contact individual churches and to sell in bazaars. The response from all these sources has been encouraging.

In January we took the next giant step: we rented a room of our own so we are no

longer limited to certain hours when we can borrow space. Nor do we have to carry all our yarn and finished sweaters back and forth from our house to the friary. For the use of that room all these months we will always be grateful! Our new room is large and sunny, located near Ewha and Yonsei Universities which will be good for sales. We have also hired three of the Vietnamese women on a full time basis to handle the office work and selling, and assist in teaching. This is a venture in faith because it is hard to know in advance how accurate our expectations are or whether we can count on finding a grant or grants to cover the initial expenses for the year or so it will take to become self supporting. Yet to hold back seems cowardly when the need is so apparent and the response so exciting.

In the area of health, John has continued to examine patients regularly and has been able to make referrals where a problem, with

many of the women trying to knit when they could scarcely see their work, so those have had to be supplied. A Korean Christian dentist sees dental patients free of charge. Eileen Moffett, working through Korean friends in the Bible Club Movement, is helping to place the older young people in schools. Korean church women have also been asking how they can help. The American Women's Club and the Seoul International Women's Association provide a scholarship for one young woman at Seoul International School, and both organizations have encouraged the sale of our products at their meetings. Salvation Army friends have given flour to a number of the neediest families. Many complicated problems remain unsolved, but a community of caring Christians, Catholic and Protestant, foreign and Korean, are trying to demonstrate the uncommon love of Christ for all who are hurting.

Mrs. Margeurite S. Sauer



Mrs. Margeurite S. Sauer

(Born March 21, 1896. Died February 7, 1981.

With her husband, Dr. Charles Sauer, Mrs. Sauer served in Korea as a missionary from 1921 to 1962. They lived in Young Byong from 1921 to 1931, in Kong Ju from 1931 to 1936, and in Seoul from 1936 to retirement except for the enforced absence of the war years. After the Korean War Mrs. Sauer

worked with the Korean Widows Organization to help them with organizing a market for their needlework and handcrafts. During that war she had been a teacher at Ewha High School in Pusan. After retirement the Sauers lived in Ashley, Ohio. Dr. Sauer died in 1972 and Mrs. Sauer resided at a retirement home in Columbus, Ohio.

A German Missionary In Korea (I)



Uwe Wissinger

Uwe Wissinger came to Korea on Aug. 6, 1978. He was sent here to work with the Presbyterian Church (PROK), by the German Evangelical Church of Berlin. Historically the Protestant Church in Germany has been divided into area or district Churches. In Berlin the Reformed Lutheran Churches united to form the Evangelical Church of Berlin. Formerly, too, various Mission Societies worked inde-

pendently of the Protestant Church in Germany and now an effort is being made to integrate these societies more closely with the Protestant Church in each area. Mr. Wissinger's Father has worked as a doctor in many areas of the world where there have been urgent medical problems so the idea of working overseas came naturally to Uwe. In Germany he had taught Religion in the Gymnasia or upper years of high school.

The first relationship between Protestantism in Germany and Korean Christianity was established through the efforts of Bishop Mueller who was instrumental in establishing the Christian Academy movement in Korea in the 1960s. In 1965 Bishop Scharff of Berlin visited Korea. He was made an honorary citizen of the city of Seoul. At that time many Korean miners and nurses were finding employment in Germany and the two countries felt an affinity for each other since both had been divided as a result of the second world war. The Evangelical Church of Berlin is also related to the Kyodan in Japan as well as to Churches in South Africa, Ethiopia, the Near East and Taiwan. Uwe Wissinger is married to Miss Kim Pong Ja who is a teacher at the Myong Do Language Institute. They live in an apartment in Puk Ahyun Dong.

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Editor: Rev. M. M. IRWIN

Business Correspondence: Rev. W. Ransom Rice
Box 1125 C.P.O. Seoul, Korea

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KOREA CALLING

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BETHEL SERIES BIBLE STUDY PROGRAM A SUCCESS IN KOREA



Rev. Hilbert W. Riemer

Seoul, Korea - Did you know that there is now a copy of the Korean Scriptures on top of Mount Everest? Do you know how it got there? Do you know why it was put there?

When that team of Korean Alpinists conquered Mount Everest in 1978, the first time ever for the accomplishment of that feat by a Korean expedition, one of the men standing tall on top of that mountain was Sang-Don Koh. Around that time his mother was a student in a Bethel Series class meeting at a Presbyterian congregation in Seoul.

Through that involvement she had grown so much in her understanding of and appreciation for God's good Word that one favor she asked of her son before departing on that expedition was to leave a copy of the Korean Bible on Mount Everest if and when he made it all the way to the top.

That is exactly what he did. And now, because of an idea sparked by the Korea Bethel Series, there is a copy of the Korean Bible buried in the snow on top of Mount

Everest. That is the first time ever, by the way, that a Bible, in any language, was left on Mount Everest.

The first two-week orientation clinic of the Korea Bethel Series was conducted at the Christian Academy House on the northern outskirts of Seoul from 27 January to 8 February 1974. That had been preceded by over five years of careful planning and preparation.

Since that time the program has become increasingly well known and widely used as a Bible study program that really works, providing a comprehensive, comprehensible overview of the Scriptures from Genesis to Revelation.

As a matter of fact, the Bethel Series is taking on more and more the nature of a nationwide Bible study movement in the life of the total Christian Church in this land. It is a growing movement of Bible study which extends throughout Korea, which reaches into all denominations represented in the nation, which impacts upon the works of witness and worship and welfare carried on in local congregations everywhere in the country, and which penetrates into the hearts and lives of individual Christians all over the land.

From 1974 to 1977 the Korea Bethel Series, under the auspices of the Lutheran Church in Korea, had been sponsoring only one two-week clinic per year. However, each year quite consistently there were three times as many applicants as could be accommodated at only one leaders' training seminar.

Therefore in 1978 the Korea Bethel Series took a great risk of faith and conducted two-week workshops back to back. Even then a lot of applications had to be turned

down so that there is still a lengthy waiting list.

Where do the workshop participants come from? From Seoul and Sokcho; from Kwangju and Kyungju; from Pusan and Osan

clinic.

Serving as the visiting lecturer for the two-week training workshops ever since 1975 is Rev. Martin Rohlfing. What he accomplishes in being completely responsible for the seminar sessions from 8:30 in the morning to 8:30 in the evening is, for one thing, a phenomenal feat of human endurance. "A man of steel" is how a former 8th United States Army Staff Chaplain refers to him.

Ever since 1978, Pastor Rohlfing has been teaching at that pace in Korea for four weeks straight with only weekends in between free for him to catch his breath. By the time the closing service for that second seminar rolls around on that fourth Friday—you'd better believe—he's tired!

While the lecturer holds forth at the seminar sessions in his English mothertongue, the workshop participants are wired to their earphones and headsets lis-



Rev. Martin Rohlfing lectures at the first training seminar conducted in Korea to introduce four additional courses of adult Bible study in the same format as the basic Bethel Series. The one-week seminar was held at the Christian Academy House in Seoul in November of 1980.

and Ulsan; from Kyunggido and Kangwondo; from Taejon and Taechon; from Choonchun and Inchon and Soonchun; from Chedudo and Chullado — from every corner of the country they come to gather for a busy two weeks at the Christian Academy House in the scenic setting of those mountains north of Seoul.

From 8:30 in the morning until 8:30 in the evening they walk through the content of the 40 units in the Bethel Series, twenty for the Old Testament and twenty for the New Testament. And also — they are trained in the teaching techniques and administrative procedures which make the Bethel Series not just another batch of adult Christian education materials, but a program that works!

The Director of the Korea Bethel Series is the Rev. Dr. Won-Sang JI, who also serves as President of the Lutheran Church in Korea. With his extraordinary gift of humor, he helps keep the participants in a laughing mood as they work through the textbook materials during the orientation



Participants in the Korea Bethel Series training workshop listen to the simultaneous Korean translation through their earphones and headsets as the lecturer, Rev. Martin Rohlfing holds forth in the English language

tening to the simultaneous translation in their Korean mother-tongue. The two primary anchormen on the simultaneous translating team are the Rev. Dr. Sam PARK, an ordained Presbyterian pastor who is also a dentist with an earned doctorate in sociology besides; and Rev. Sun-Hoi KIM, a pastor of

the Lutheran Church in Korea and professor in its theological training program.

Sometimes people wonder how this Bible study program came to be called the "Bethel Series". In a way the connection is rather incidental. The originator and author of the program, Dr. Harley Swiggum, happened to be one of the pastors at Bethel Lutheran Church in Madison, Wisconsin, when he designed and developed the program. The Bethel Series then came to be named after that particular congregation.

Given special responsibility for the adult Christian education ministry in that congregation in the early 1960's, Doctor Swiggum was appalled at the level of Biblical illiteracy. He was determined to do something about it, and the Bethel Series was a major result of his efforts.

After the program proved so successful in that one local United States congregation because it was meeting such a real and recognized need, it became the beginning of the Adult Christian Education Foundation now headquartered at the Yahara Center in a beautiful location along the shores of a lake on the outskirts of Madison, Wisconsin.

The Bethel Series has gone international a long time already since its early beginnings. Besides Korean, the Bethel Series text for the Old and New Testaments has been translated into Chinese, German, Japanese, Latvian, Portuguese, and Spanish.

Workshops just like those now conducted regularly in Madison and Seoul have been conducted in Australia, Brazil, Germany, Hong Kong, India, Japan, Singapore, and Thailand.

Today, in North America alone, thus far the Bethel Series is being used by 27 different denominational groups. Over 8,000 pastors and church workers have been through a two-week orientation clinic; over 130,000 persons have completed the intensive two-year teacher-trainee course and are qualified teachers of the Bethel Series; and over 1,200,000 persons have studied the more general and less demanding "congregational phase" of the Bethel Series program.

Here in Korea the Bethel Series is being used by twenty different denominational groups, including an increasingly extensive use in Roman Catholic circles. 1,088 pastors and priests and Roman Catholic sisters have completed a two-week orientation clinic, and more than 26,000 persons all over the nation have completed or are presently enrolled in the two-year intensive Bible study program known as the Bethel Series.

The Korea Bethel Series has opted to use

only the teacher-trainee assignment materials and not even to offer the "congregational phase" assignment materials which are used in the English-speaking countries. That decision was made in order to keep the standards as high and as challenging as possible.

Undoubtedly the Bethel Series is one of the most genuinely, authentically ecumenical enterprises around on the Korean church scene. It is a profoundly beautiful thing to see what happens in the course of any two-week orientation clinic out at the Christian Academy House in terms of the fellowship and inter-personal relationships which develop among the workshop participants.

Coming from the broadest possible spectrum of denominational identities, full-time church workers, all theologically trained in their own particular tradition, gather together around the Word. Many of the Protestant pastors, for example, have perhaps never even been consciously in the same room with a Roman Catholic nun before.

Yet in the course of the intensive two-week training workshop, new friendships are formed; new relationships blossom among the participants. Without exception those participants testify to the "once in a lifetime" uniqueness of that experience.

The same thing happens with the classes they organize and teach over the course of two years as they go back to their own congregations and parishes. What happens actually cannot be adequately explained; it can only be experienced.

There is a combination of multiplication factor and chain reaction factor at work with the Korea Bethel Series Bible study program. Just imagine what happens after another 250 workshop participants complete the two annual training seminars here in Seoul and go back to their congregations and parishes! An ever larger circle of Korean Christians gets caught up in an exciting study of what God is saying through His Word. And that Word is power!

Disciplined, difficult, and demanding, the course requires two years of persevering and persistent hard work. Eight to twelve hours of homework each week, meeting in weekly class sessions of two and a half hours each, writing tests and quizzes, informed reading of massive portions of the Scriptures in large chunks, memorization of the meaning behind each one of the 40 learning-aid pictures accompanying the 40 units, memorization of key Biblical concepts and carrying around faithfully the "concept cards" in

order to use the countless "fragments of time" that are otherwise simply wasted, absolutely no absenteeism from or even coming late to any of the class sessions—it all adds up to a unique and successful program of Bible study.

Often it is somewhat humorously asserted that a student who has volunteered for and been accepted as an enrollee in the Bethel Series is not even permitted to die during that two year period when classes are conducted. While that comment might be made rather tongue in cheek, there are rigid requirements which must be met.

It is indeed a Bible study program with a difference! The approach is a far cry from much of what Christian education opportunities the church often offers on too easy terms.

Besides the rather unusual human interest stories such as that about the connection between the Bethel Series and a Korean Bible on Mount Everest, many are the stories that can be told of people who have gotten caught up in that compelling commitment to studying the Scriptures through the Korea Bethel Series.

One brief illustration. In the case of Dr. Hwan-Kyung KOH, for example, the President of Seoul Women's College with an earned doctorate in sociology (and that really means something on the Korean scene!) she declined invitations to attend four different international meetings because she had made a top priority commitment to her two-year Bethel Series Bible study program. She was invited to be the Republic of Korea representative at meetings convening in Canada, in Lebanon, in Australia, and even at a United Nations related meeting in Moscow, Russia!

Each one of those invitations she declined, and for the same reason — her participation in the Bethel Series class which was meeting at the Seoul YWCA and in which she was a regular student just like any other. To be absent from any Bethel Series class sessions, or even to be late for a class, is a no-no.

In the meantime, responding to the numerous and repeated requests for additional Bible study courses similar in kind quality to the basic intensive overview course on the entire Bible, the Korea Bethel Series has translated and published four additional titles. All authored by the same Dr. Harley Swiggum who wrote the original basic Bethel Series course, these four courses are shorter in length and provide another two year's worth of adult Christian education materials.

The four additional courses are "The Ten commandments", dealing with the Law; "To Love and To Cherish", a course on marriage and family relationships; "Gems for Daily Living" which treats Proverbs and Old Testament Wisdom literature; and "The Church Redemptive", dealing with the meaning and mission of the Church.

Just as with the basic Bethel Series, attendance at an orientation clinic is a requirement before become eligible to teach these courses. The first training seminar on these four additional courses was conducted in Korea, again at the Christian Academy House, in November of 1980.

There still isn't anything available in the adult Christian education field that puts it all together in the way that the Bethel Series does. Its course materials, its organizational structure, its basic philosophy and approach, its educational methodology combine to make it a uniquely effective tool for the nurturing process of growing in grace and in the knowledge of the Lord Jesus Christ.

"Blessed—to be a blessing" is a key concept in the Bethel Series. Based especially on God's covenant promise to Abraham in Genesis 12:1-3, the Bethel Series harks back to that theme again and again. Those people who get seriously involved with the Bethel Series inevitably discover a more profound sense of what it really means to be "blessed—to be a blessing".

by Rev. Hilbert W. Riemer

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KOREA CALLING

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Pilgrimage to Koje Do

Margaret Martin Moore

My only brother, Navy Lieutenant Gerald A. Martin died during the Korean War in an air crash near Mt. Fuji in Japan. At that time he had been serving as a navy doctor on the Korean island of Koje Do. His work was with the North Korean prisoners of war. When his fellow servicemen heard of his death they pooled their funds and built a small Health Center Memorial on the island. The grieving Korean prisoners of war carved a memorial stone for it with their own hands.

I was in the Philippines at the time of Jerry's death. Although I returned to Korea two years later I did not have the opportunity to go to the island to look for my brother's memorial. We heard that the little hospital was built on the windward side of the island and that a typhoon had damaged the roof. After the POWs and American servicemen left the island, there was no one to maintain this medical facility. We were sorry that the friends had spent the money there instead of a place like Severance or other mission hospital where the work could have continued.

My brother left a wife, Virginia, and two sons, Robert and Gerald. For years Virginia who was a teacher in Maryland wanted to come to Korea to see where her husband had spent his childhood. Finally she came to Seoul in June, 1980. We showed her the Canadian

Mission house where our family had lived and the old Seoul Foreign School grounds at Chung Dong. We showed her palaces and museums in Seoul, and Sorak San and even Whajinpo on the East Coast where Jerry used to sail his little boat, the "Sweetie Pie". But whenever I asked her: What else do you want to see?, she always said: "I want to go to Koje Do". I had never been to Koje Do. I only knew it was an island off the south coast, but I had no idea how to go there.

One day we were invited to a Korean friend's home for dinner. When Mrs. Kim Chong Hee heard of our desire to visit Koje Do she got right up from the table and made a phone call. In a few minutes she was back with a timetable for trains to Pusan departure times for two kinds of ferry boats. When we were ready to leave for Pusan it happened that the Jefferys had just returned to Seoul on their way back to Pusan from furlough. So the four of us flew to Pusan the next day. With the Jeffery's help we procured ferry boat tickets and were soon on our way to Koje. The ferry was a trim clean hydrofoil with color TV to entertain the passengers. We found it difficult to believe. We were informed that this ferry line had been inaugurated only one month before. It was a smooth trip on silver grey

waters and soon a beautiful mountainous island appeared to our expectant eyes. On the dock a tall man, Mr. Choi Ki Ryung met us, asking: "Are you Mrs. Moore and Mrs. Martin?" When we had introduced ourselves he asked us to follow him, saying: "We've had two phone calls from Seoul today, asking us to take good care of you."

Soon we were in his car and travelling along an island road through beautiful scenery. We drove up the side of a mountain and there among ferns and waterfalls was the "Ae Kwang Won", a home for handicapped children. We were welcomed by the matron and superintendant of the home, Mrs. Kim In Soon, a graduate of the Home Economics college of Yonsei University. That evening during dinner we shared our story about my brother Jerry and also about my father's work in Manchurian and Korea. They were greatly interested that Dad had taken part in the Independence Movement and received medals from the Korean Provisional Government in Shanghai. We found that Mr. Choi had studied English from Dr. William Scott, a Canadian missionary who had been in Yong Jung with my family. Mr. Choi had come to Koje Do as a refugee from Han Heung and was here on the island when the POWs were here. He vaguely remembered hearing of a memorial stone erected for an American doctor but he didn't know if he could find it. He assured us that he would go with us the next day to try to find it.

The next morning it was raining softly as we started out in the car. After following a winding road beside the sea we turned into a valley road. Mr. Choi remarked: "To our right is where the POW cemetery was". But now there was nothing but terraced rice fields. All the bodies had been removed and taken north at the time of the Armistice. Then we came to a small stone bridge. This was the check point for the beginning of the POW camp. We looked across a tremendous flat area flanked by rounded hills. Again there was nothing but rice paddy fields. There were 100,000 prisoners in this place during the war. I tried to imagine the tents and quonset huts jammed into that area. I remembered being told that whenever there was clapping and singing in the camp, in a certain place, the American officers would say, "That's where Dr. Martin is working today!" Virginia told of hearing that at first the North Korean prisoners were afraid to take medicine or receive treatment from the Americans. Their leaders had told them they would be poisoned. But my brother spoke Korean from childhood and knew the

Korean songs. He would go to the prisoners, joke, laugh and sing with them. They were amazed at first and startled but soon he was known as their friend, and hundreds eagerly accepted treatment and regained their health. At this time my brother was able to use new methods that had been discovered for the treatment of typhus and dysentery and other illnesses known here in the Orient.

We passed on from the campsite to a road by the sea. Eventually Mr. Choi stopped the car and thought for a few minutes and then drove slowly on for a few more yards. Then he got out of the car and climbed a wet and steep embankment. Virginia followed with some difficulty and I came along some distance behind as we were climbing a very steep hill through thick shrubbery and vines. From a short distance ahead I heard Virginia's voice calling: "I think he's found it". At last I caught up and found Virginia kneeling before a large grey stone. She was embracing it and crying as she tried to decipher the words partly effaced by lichen. Tears mingled with the rain on our cheeks. Behind the stone where the small hospital had stood was only a rice paddy with the young green plants waving in the breeze. Mr. Choi was taking pictures of us and a young man who happened to be standing nearby told us that this land all of was soon to be moved down toward the sea to make room for an industrial building there.

We reread the inscription and then Mr. Choi advised us that we should pay our respects to the top official on the island whose office was located in a little village a few miles away. The official greeted us cordially from behind his desk but when he learned why we had come to Koje Do he left his desk, invited us to sit down at a coffee table and had refreshments brought in. Mr. Choi told him about my father and my brother and about our search for the memorial stone. We asked about the possibility of that land being levelled for construction purposes. The official assured us that if and when that happened, he would have the memorial stone moved to a new and beautiful place high up the hillside. He accompanied us right out to the car and stood waving as we drove away.

Then we returned to the Ae Kwang Won satisfied with our day's activity and filled with a sense of gratitude, of peace. Our room contained a large bouquet of gardenias. These had been the favourite flower that Gerry gave to Virginia on special occasions. Our pilgrimage to Koje Do was complete.

When people are faced with difficulties

The Messiah Complex and Political Maturity in Korea

Cho hyang Rok

which they do not understand and before which they feel powerless, they look for a supernatural leader who can quickly and easily solve these problems. With the help of this mass mentality, Ronald Reagan was elected President of the United States. He promised a greater, stronger America. This way of thinking is prevalent in the Korean situation. With a loud and all-pervasive voice it proclaims that the new President of Korea must be a powerful leader.

Are the men who are supported by this mentality able to rise to the peoples' expectations and solve all the difficulties in the hoped-for miraculous manner? Of course not. The problems facing Korea are multiple and complex. They are the problems of the space-age and cannot be compared to the age-old problems of an agricultural society which was ruled by the monolithic law of cause and effect. Even if a leader did have superhuman powers he could not, by himself, single-handedly, solve the problems faced by Korea today. The existential problem of humanity is paradoxical in nature and never, in our earthly lifetime, can this matter become the domain of a single Messiah-like figure.

When people are confronted by the challenges of history they are often afraid of standing against these difficulties. They often rely on chance or superstition and expect that a certain leader will be the saviour who can solve all difficulties. Sometimes in history dull-witted people have elected a mediocre person and transfigured him into a hero or a saint. With the encouragement of mass applause even a very dull person can have the appearance of a saviour. This is the ethos out of which a pseudo or shamanistic religion is often derived.

Early in 1977, just before the inauguration of Jimmy Carter, one of those known to be one of the "brain trust" visited Korea. He was asked: "What sort of man is Carter?" He replied: "Americans saw their ideal in John F. Kennedy. He possessed the admired prerequisites for leadership: he was graduated from a prestigious university, he came from a pious Christian family, and he had good looks by American standards. After his death, America was drawn into the vortex of the Vietnam war and the disgrace and frustration of Watergate under Presidents Johnson and Nixon. Since then Americans have been looking for another John F. Kennedy. They will expect Carter to resemble him. If John F. Kennedy had remained in office the myth might have been exposed and America might have turned away from him".

As long as people anywhere, in any country, do not free themselves from this Messianic complex they will never develop effective leadership to solve their urgent problems. The reason for poverty of leadership does not lie in the scarcity of capable men and women but in the delusions of people who think that the leader must be a Saviour. Mature people do not think that any human being is thus endowed; and the mature leader does not masquerade as the possessor of power by which he can do anything he wants to do. Instead, humbly and honestly he works at his task for a certain period of time and then returns to the ranks of the ordinary citizen. This should be possible in a democratic society.

Today we call Jesus the Saviour. But even Jesus attacked the delusion that He would be a "deus ex machina". Furthermore, He

did not take advantage of the peoples' exaggerated expectations. Eventually He died as a result of their betrayal. Climbing with His cross to the place of crucifixion, Jesus said to the women who were weeping: "Don't weep for me but weep for yourselves and your children".

Here in Korea we have inaugurated a new President and the interim government of the past sixteen months has come to an end. The nation will be directed by this new President for the first part of the 1980s. I wish him success. He has appealed for the active co-operation of the people. In so far as he is a man of integrity, the people should accord him this co-operation. He knows that without this he cannot lead the nation. He is not a teacher bestowed on us from heaven. He is not the greatest man since Tangun, the mythical founder of Korea. He is not a great hero. Our Korean television coverage of his visit to Washington was ridiculous in that it made the Korean nation appear to be an immature people inclined to demagoguery. He is the ordinary son of a poor and simple farmer. He is a man that we might come across in a bus or a second class train. He is an ordinary man upon whom the responsibility of leadership is laid. Is this a matter of Providence? Or is it a matter of that man's own effort and determination? Whatever it is, for him it will mean costly responsibility. People should not expect him to be the "all-can-do Saviour". Those surrounding him should not disguise him as the one who is capable of everything. In so far as each of his cabinet and advisors

do their best, each in his or her own place, then we will have the possibility of mature leadership.

Although another one in his place could also do well in the office of President, the present incumbent will not fail if the people who advise him are frank and forthright enough to tell him when he is mistaken and to point out the occasions when he shows too much pride in his position. At the same time, he will need to be thanked and encouraged for his services when he makes some sacrifice for the peoples' welfare. The President will have need of other than immature, sycophantic advisors.

The great difficulties in the economy, in education, national defense foreign policy and in harmonizing the deep regional antagonisms of this country will not be solved by one man. Furthermore, as these problems bear heavily upon the very existence of our nation and the peoples, right to live, they will not be resolved without the active participation of the people.

Fostering an ethos in which one shares the joy of the people when a problem is solved and in which one shares the responsibility with them when the difficulties persist, an ordinary man can serve his country in an extraordinary way. But only when people awaken from the messiah complex can effective leadership be developed in Korea. We must remember how the Hosannas of Palm Sunday became the strident "Crucify Him" of Good Friday. People who pin their dreams on a Messiah will also pin their frustrations on a scapegoat.

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KOREA CALLING

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Amerasian in Korea

On March 12, 1981 there was held a mass wedding ceremony for twelve Amerasian couples at which the United States consular general officiated. This has helped to bring to light once more the plight and difficult circumstances of this segment of the South Korean population. The occupation of the United Nations Forces, the majority being of United States military background, before and after the Korean war from 1950 to 1953 has brought well-known and not so well-known 'casualties' that are still very apparent in the South Korean society after 30 years. I would like to introduce you to a certain segment of people of this society who have not all been assimilated. These persons are referred to variously as Korean/American, 'mixed-race', or Amerasian. Many of them who were born in an intercultural union, have lived with their mothers as well as their fathers while they were very young. The fathers are for the most part United States servicemen who are in Korea in a transitional and temporary situation often separated from their families and lonely. After a short period in Korea the fathers return home leaving the illegitimate children to be raised by their mothers alone. To not have a legitimate father is a serious deficiency against one's own existence in a male dominated Confucian ethics-oriented society such as Korea.

To be specific these young people were left in this society where the father is without question the head of household, the major 'bread winner' and main decision-maker of most that is done outside the home. They have been raised many times without having their birth recorded on a family register which has meant no schooling beyond the sixth grade level. It means legally to not to be able to either obtain or to hold a decent

job. In recent years the mixed-race child has been allowed to register on his/her mother's family birth record but in doing this s/he is considered to be unacceptable in the mainstream of society because of the recorded illegitimacy.

According to a survey done by the International Human Assistance Program, there are 1,297 Amerasians presently living in South Korea. There are at present about six known foreign voluntary agencies in South Korea who are giving school fees, legal assistance, living subsistence support and emergency funds to these young people and their mothers. In working for one year with IHAP as a social worker/counselor personally I have seen some potential for these young people to be assimilated into Korean society as well as for being adopted or to go to the United States under a sponsorship program for four years as students. Through personal growth group experiences many young people have gained insight into their present circumstances and strengths and support systems for their future life and plans. By referring some to legal assistance through the Legal Aid Center for Family Relations, a group of 100 lawyers have given volunteer service for solution of legal problems related to the family law, etc.

Some businesses, both Korean and American, have accepted them into their work force. In the past there have been overseas voluntary organizations that have made links for adoption and sponsorship while students are studying at the high school and college level. It is hoped that eventually a bill presently pending in the US Congress, (H.R.808), will be passed which will give children of US Forces personnel a chance to immigrate to the United States if they wish under a spon-



Mrs. Sue Rice conducts recreation



Relaxing with Music

sorship program for permanent residency. If this bill does not pass, there must be a concerted effort on the part of both the Korean and American government to give preferential treatment to these Amerasians, in adoption overseas, problems of assimilation in Korean society and sponsorship for overseas study programs.

The results of the survey that was done last year on Amerasians (1980), tends to predict that in the near future many Amerasians will not find employment in Korea even after receiving specialized training in technical skills such as nurse's aide, auto mechanics, driver's education, electrical maintenance and repair, etc. Presently those aged 18 years and over have a 16.6% unemploy-

ment rate which does not seem to correlate with their educational level. 24.5% have graduated from high school, 3.4% from college, and 30% from vocational training centers. Their level of education is higher than that of the general population of Korea.

Funds have come into South Korea through various organizations for high school, college and vocational training fees, whichever form of education best matches their abilities. The training is available, but there is not necessarily the employment waiting for the Amerasian who must compete on the market for scarce jobs. An attempt is made to find companies who will agree to preferential hiring but there have to be the more than average



A Group Wedding of Interracial Young People

agencies which have an open mind and concern for these young people.

Since the Korean war (1950~1953) there has been little decrease in the number of children who have been born into the circumstances of being mixed-race children without a father in Korea. (Presently there are about 60,000 US troops in Korea, while just after the war it is estimated that there were 250,000. So these figures should be kept in mind.)

Amerasian population Residing in South Korea

Birth dates	Percent of M/R Population	Ages
1940~1950	1.2%	30~40
1951~1960	37. %	20~30
1961~1970	30.8%	10~20
1971~1980	29.9%	0~10

*Currently residing in Korea- 1,297

One can draw the conclusion that the number of births has not significantly decreased. Many of these children have been adopted overseas at a young age so the figures would be greatly inflated in all age groups, especially 1951~1960 if this had not happened. Given the continued US military presence in South Korea the percentage of mixed-race children born and raised into homes without their fathers continues as an on-going problem.

Location of the Amerasian Population in South Korea

Area Cities	Total Number	Percentage of Total
Seoul	316	24.36%
Pusan	97	7.48%
Kyung Ki (province)	499	38.47%
Taegu, Wae Kwan	170	13.11%
Others	215	16.58%

These children from the most part were born or raised in or near the large cities of South Korea. 24.36% are living in the capital city of Seoul with 38.47% in the environs of Seoul and Kyung Ki province, the area surrounding the capital city. It can be seen that these are not children raised for the most part in rural environments where there may be less educational opportunities and fewer chances for contacts for obtaining employment. Many are trained but because of the lack of recognition and lack of self-esteem that comes from being different in a race-conscious society, it will take many years before Amerasians will be assimilated into the Korean culture. In the meantime there is work to be done on prevention of unwanted births, and re-education for the general Korean and expatriate community regarding the Amerasian's plight and difficult circumstances.

Suzanne B. Rice, MSW
International Human Assistance Program
Fraternal worker with the United Presbyterian Church in the USA

SINGLE WOMEN'S RETREAT



The first Interdenominational Single Women's Retreat was held at the EUSA Retreat Center in Seoul from April 24~26. The theme was, The Christian Single Woman...Aware, Choosing and Becoming. The diverse backgrounds of those attending the retreat added to the richness of the program. The participants were of five nationalities, were working in seven different areas of Korea and were missionaries of eleven mission boards. In addition there were three other women working with Christian organizations, there was one Catholic sister, and there were four women associated with the army.

Each day of the retreat, inspiring messages were brought by the guest speaker, Miss Carolyn Weatherford, who is Executive Director of the Woman's Missionary Union of The Southern Baptist Convention. Her first message had to do with the importance of awareness and one of her thought provoking questions was, "Is what you are doing, worth

your whole life?" In her second message she discussed the different stages of a woman's life and placed special emphasis on the single woman's life with God. Her concluding message dealt with the single woman becoming what God wanted her to be and in this talk she spoke of difficulties as being a normal part of the Christian's life. To illustrate this point she used trees as an example, a tree with deep roots bends and sways in a severe storm but is not uprooted or destroyed as is a tree with shallow roots. So likewise the single woman who is deeply rooted in the Lord, will not be destroyed by the storms of life but will grow stronger as a result of these testings and will thereby be of more help to others.

Another helpful part of the retreat was the Bible study, lead by Barbara Chapman of the TEAM Mission. It was in essence a character study of Martha and Mary. The strong and weak characteristics of each wo-

man were considered in the first study and this was followed by a discussion period in which the participants were given an opportunity to talk about areas in which they had problems. The second Bible study concentrated on Jesus and His approach to Martha and Mary.

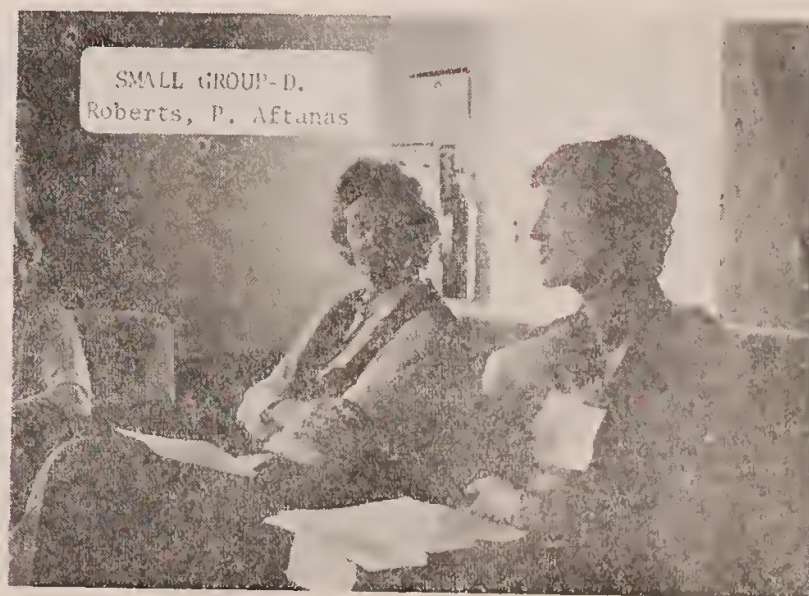
On Saturday afternoon there was a symposium forum held, which dealt with health, culture, use of time, role identity, self-development and methods of coping with loneliness. Most of the participants found these presentations thought provoking but wished that there had been more time available to pursue these matters in greater depth.

On the second evening of the retreat there were two symbolic films shown, the Parable and the Nail. These films gave much food for thought and would have lead to more discussion if their showing had not come at the end of a busy day.

The whole retreat was enriched by lovely music under the direction of Virginia Bruba-



Miss Carolyn Weatherford Retreat Leader



ker and assisted by Carol Mitchell and Rosalie Bowker. All in all the retreat was a joyful and enriching time of inspiration and fellowship and during the final sharing session there was an expression of general agreement that this type of retreat should be held on a

yearly basis. The retreat next year will be held from April 23~25 at the EUSA Retreat center. For further information regarding the retreat contact Betty Urquhart of the United Presbyterian Mission.

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